



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

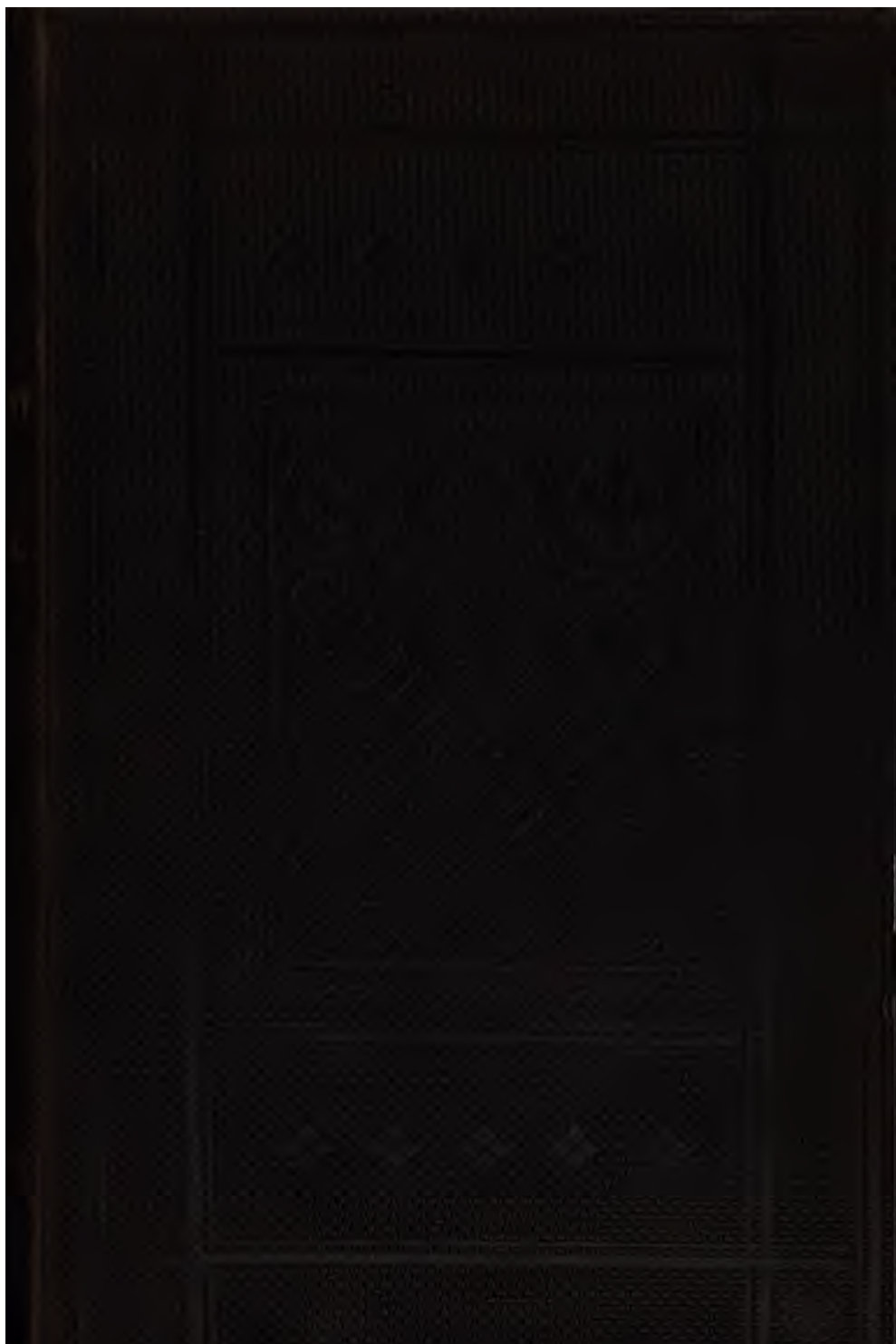
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

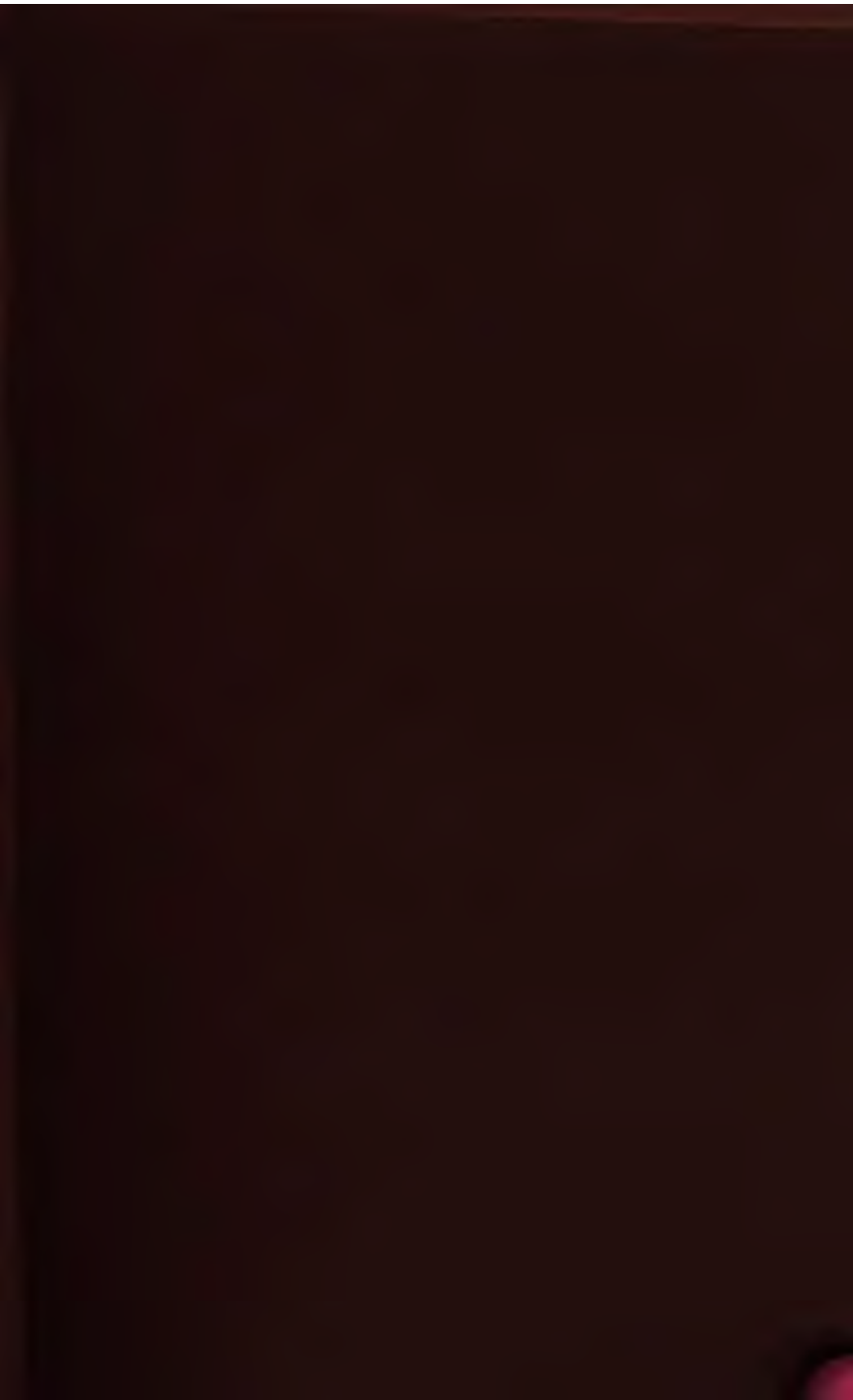
About Google Book Search

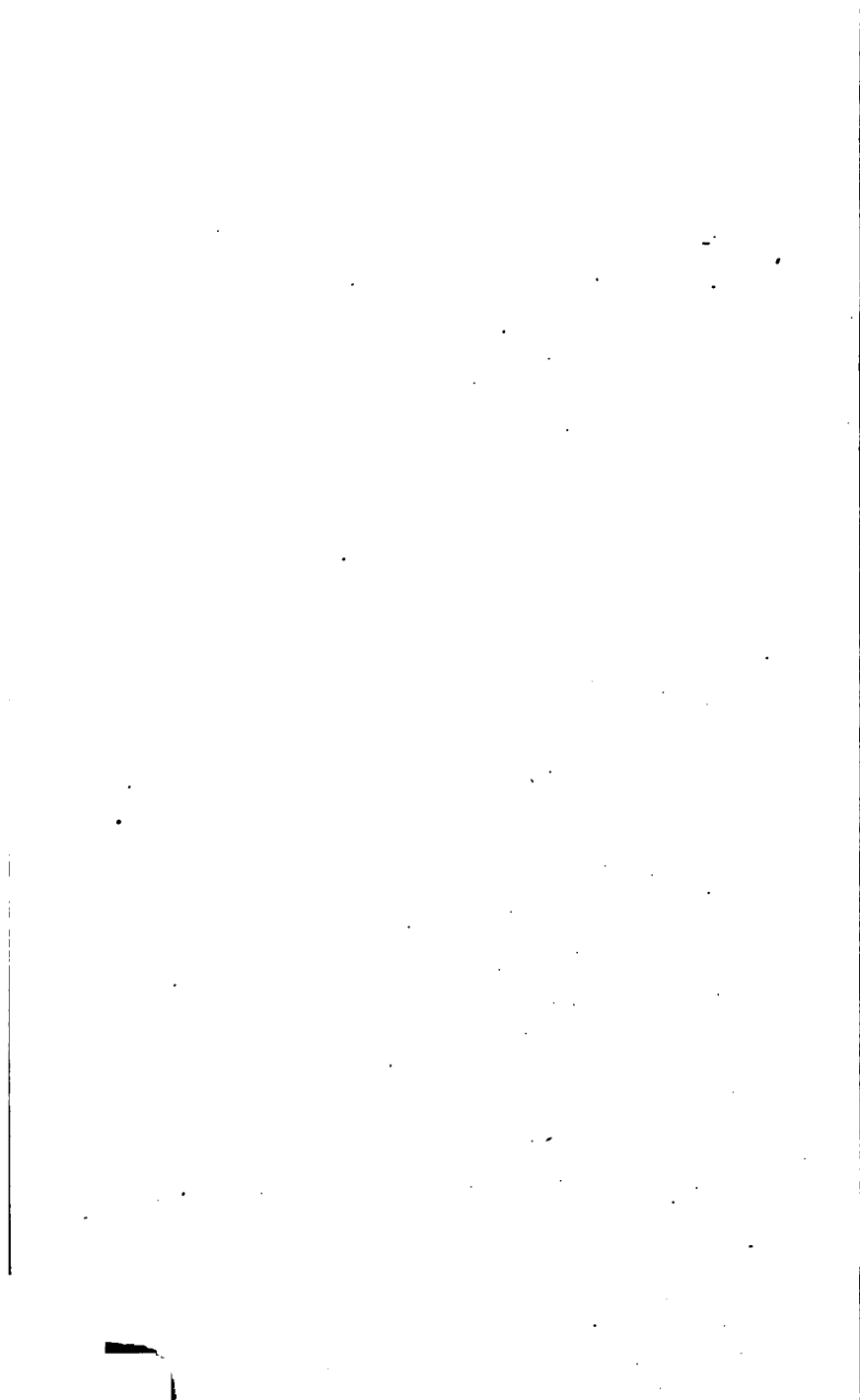
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600094703T





GREEK TESTAMENT ROOTS.

THE
GREEK TESTAMENT ROOTS,
IN A
SELECTION OF TEXTS,
GIVING THE POWER OF READING
THE WHOLE GREEK TESTAMENT
WITHOUT DIFFICULTY.

With Grammatical Notes, and a Parsing Lexicon

ASSOCIATING THE

Greek Primitives with English Derivatives.

BY

G. K. GILLESPIE, A.M.

Τῆς παιδείας ἔφη τὰς μὲν 'ΠΙΣΤΑΣ εἶναι πικρὰς, γλυκεῖς δὲ τοὺς καρπούς.

ARISTOTLE, in *Diog. Laert.*

LONDON:
WALTON AND MABERLY,
UPPER GOWER STREET; AND IVY LANE, PATERNOSTER ROW.

M.DCCCLVIII.

101. a. 69.

LONDON:
PRINTED BY J. WERTHEIMER AND CO.,
CIRCUS PLACE, FINSBURY.



PREFACE.

It may be regarded as an axiom in the art of learning languages, that THE FIRST STEP SHOULD BE TO ACQUIRE A KNOWLEDGE OF THE PRIMITIVE WORDS, since they form the only skeleton or framework by which the memory can connect and retain the parts of which the Body of a language is composed.

Applied to the Greek language, probably the most copious and indisputably the most systematic that ever existed, this principle is more obviously true than in respect to any other. Hence the best lexicographers, by ranging the multitudes of derivatives under their respective roots, obliged the student habitually to refer the members of each family of words to a single leading or Parent idea; and hence many grammarians have recommended and compiled vocabularies of roots to be got by heart; aware that, if the primitive words—appropriately called the roots—of the language are stored in the memory, the knowledge of the derivatives will soon follow, as they spring naturally out of their roots by constant laws of formation and development.

The acquisition of the roots by a vocabulary is open

to the objections, that not only is the task repulsive and wearisome, but words thus isolated are committed to memory with difficulty and, from the absence of connexion or association, soon forgotten. A direct method of learning the Greek roots, free from such objections, has hitherto remained a *desideratum* in the mechanism of classical instruction.

The leading principle on which the present work is founded is, that *the roots of a language will be best learnt in association with sentences or texts in which they occur*. They will thus be less painfully acquired, and more easily retained, than when learnt by rote in the dry form of a vocabulary. The natural method of learning the words of a language is to acquire them, not singly and without association as from a dictionary, but grouped together into sentences; and the more important or entertaining those sentences are, the more likely are the words which compose them to be remembered. On the other hand, single words, like abstract numbers, are always recollected with difficulty, from the want of some link of association to recall them to the memory.

The object of this publication is to enable the pupil to acquire the principal roots of the Greek language, by studying a selection of verses involving all the primitive words to be found in the New Testament. That volume has been chosen as the basis of the work because many persons, whose opportunities for the cultivation of the language are limited, are anxious to

become acquainted with the Testament in the original; and because the Evangelical Penmen, by their simple style, afford the easiest introduction to Greek for those who intend to pursue the study farther.

The design governing the selection of the extracts here given, was to collect the smallest possible number of verses comprising all the radical words that occur in the Greek Testament, in order to furnish the student with a clue, in the narrowest compass, to the language of the whole Book. They are necessarily detached passages; but in no case is less than a versè given; and the absence of the context will be little felt, the subject being universally familiar; and the verses of Scripture having mostly the peculiarity of being susceptible of isolation, as separate texts, without mutilation of the complete sense.

The extent of these extracts is about five hundred and ninety verses; a number less than that of the verses in the shortest of the gospels, and only a little more than a fourteenth part of the whole New Testament. The learner, after having carefully studied this small quantity of Greek, will be capable of translating every part of the Greek Testament without difficulty. The extracts having been *taken, in proportional quantities, from all the writers of the Testament*, he will have some knowledge of the style of each; and, in reading the Epistles, will feel less of the difficulty complained of by persons who have read only the historical books. In fact, whoever thoroughly masters these six hundred

verses, may be truly said to possess *a key to all the words and all the styles of the Greek Testament*; and certainly cannot meet, in the whole of the sacred volume, one word with which he is not more or less acquainted.

The text is accompanied by original notes,* containing an etymological or critical explanation of the grammatical difficulties which occur in the text; and directing the learner's attention to the chief peculiarities of Greek syntax, and to other points connected with the analysis of the language. They are almost exclusively grammatical or philological; the chief exception being the note on Rev. xiii.18, in which a new solution is offered of the famous PROBLEM OF ST. JOHN.

A Lexicon or Vocabulary follows, in which *all words that present any difficulty are carefully parsed*. It has been thought judicious not to parse words which are but little deflected from the root. It is possible to give too much aid to a learner; and it is not the intention of the Parsing Lexicon to save him all trouble of investigation. A vocabulary, parsing all words indiscriminately, presents too great an inducement to indolence; and to a laborious student is not only useless, but pernicious, as tending to make him lose sight of the necessity of exercising himself in tracing the pedi-

* In one instance a note (on the composition of the new word *telegram*) appears in the Lexicon, p. 270.

gree which connects the inflected form with its Stem. Wherever a slight acquaintance with the general modes of forming the inflections would enable the pupil to discover the root of an inflected form, he will find no assistance in the Lexicon. But, since too little aid may be afforded as well as too much, care has been taken to leave no difficulties in the student's path, which very moderate exertion will not enable him to surmount. Hence, in all cases where any material or unusual change takes place in the original word, or where the least irregularity exists, the inflected form is parsed. *Under each derivative the student's attention is directed to the root*; and with the irregular verbs are given the supposed primitive or obsolete forms from which some of their tenses are borrowed; as the student is thus enabled to reduce to regularity a majority of the tenses commonly called "anomalous," although in reality perfectly regular. *The radical words are printed in capitals*, not only in order that they may attract the learner's especial notice, but also that the Lexicon may occasionally serve as a vocabulary of roots exclusively; which the student may, if he thinks proper, commit to memory concurrently with reading the extracts. But this task is not obligatory; indeed, the knowledge of the roots will more naturally follow from the assiduous study of the texts with which they are associated. It is merely suggested in aid of those who desire to pursue the study with more than ordinary earnestness and rapidity.

One of the most efficient methods of impressing radical Greek words on the mind, is to observe their incorporation into any other language with which the student may be acquainted. To encourage this associative exercise, some of the more remarkable English derivations are indicated in the Lexicon; *each Greek primitive being illustrated by some English derivative from it*, whenever the Greek root has been incorporated into the English language. The extensive connexion of the Greek language with the English is thus brought before the learner at every step of his progress. He will at once be struck with the advantages which his own language has derived from its etymological kinship to the Greek; and, his curiosity being thus stimulated by inspiring a taste for derivations—the most interesting of all exercises connected with the study of a foreign language—he will find pleasant and instructive employment, and exercise for his ingenuity, in tracing other affinities or identities for himself. He will do this the more readily, and will lay the foundation of more extensive philological comparisons, if he make himself master of some etymological laws, governing such analogies, which have been prefixed to the texts with that view. His Greek learning will, in this manner, become subsidiary to his more intimate knowledge of English; and the student of the mathematical, physical, or medical sciences especially, will find himself materially profited by this discipline. It will save him the trouble of getting by heart many an irksome defi-

inition of technical words ; which, when their derivation is known, convey their own meaning at sight.

In the Etymological Introduction, a prominent position has been given to the classification of the Mutes. The distribution of the *Nine Mutes* into three *classes* and three *orders*, is a part of grammar usually passed over without adequate attention by the learner, from ignorance of its great value. It is no less than the chief foundation of the comparison of languages, as far as etymological affinities are concerned. The student, who duly appreciates the fundamental principle of the interchangeability of mutes of the same class, will not only perceive many apparent difficulties in Greek formations and inflections disappear, but will find himself in possession of a key to innumerable derivations of words from one language into another. By virtue of this important classification — due to the old grammarians — identity is incontrovertibly proved to subsist in respect to words which have scarcely a letter in common. Hence the first care of the student, anxious to trace the etymology of ancient and modern words, should be to make himself master of this analysis of the principal consonants. In the Parsing Lexicon he will find derivations given, and affinities asserted, the authenticity of which he may at first be disposed to question ; but, on applying to them the principles governing the mutations of letters, his doubts will generally be cleared up.

The universality of this canon for the *interchangeability*

of mutes of the same class is demonstrated, in the Introduction, by the exhaustion of all the possible combinations; instances being given of the change of each one of the *labials*, *dentals*, and *gutturals*, into the other two mutes of its class. Among those eighteen combinations or identities will be seen several interesting examples of the disguises which a root may assume, in passing from one language into another, without losing any of the radical properties by which its Protean forms may be compared and identified.

It is, however, to be observed that the etymological relationship which certain English words evidently bear to Greek words of the same signification is not always the relation of offspring to parent. It is often only that of collateral kindred, both words being children of the common progenitor of a *family of languages*. Thus there can be no rational doubt that the words *father*, *mother*, *daughter* and *brother*, are the very words *πατήρ*, *μήτηρ*, *θυγάτηρ* and *φράτηρ*, with their form alone altered in accordance with the universal canon observed in such changes. But it is not hence to be concluded that the word *father* is derived from *πατήρ*, and *mother* from *μήτηρ*; the correct inference being only that they are cognate or akin to one another. Some other remarkable instances of collateral kinship, between words in Greek and English, will be found in the Introduction or dispersed in the Lexicon. And, as such words are the names of notions which were necessarily among the earliest conceived by all the tribes of mankind, the sub-

stantial identity of the Greek appellations with the corresponding Teutonic terms, is a striking proof of the common origin of the nations in whose languages such affinities exist.

The number of Greek words deemed entitled to the character of *primitives* varies with different etymologists; and much ingenious conjecture has been exercised in endeavouring to reduce their number to a minimum. But even were a solution of this philological problem effected, it would not be attended with much advantage; since words that, by the accumulation or complication of additional component notions, have widely diverged in signification from others to which they have a remote affinity, must for practical purposes be considered roots. In our vocabulary, all words prescriptively recognised as *primitives* have been considered so; but the curious student, as he advances in knowledge, will doubtless make some reduction in their number.

Many of the *primitives* occur in the New Testament only in composition. In such cases the root is of course found, in the extracts, only in a compound form; but, in the Lexicon, the root appears as well as the compound. Many more are to be found in both the simple and the compound form; but, whenever the word occurs in its uncompounded form in any part of the Testament, it appears in that form among the extracts; in order to its being brought more conspicuously before the learner than it would be, if presented to him in the disguise of a compound word. Had it not been for this considera-

tion, the extent of the extracts might have been still further restricted, by the exclusion of verses which have been added to the selection solely for the purpose of introducing, in their simple form, words which are involved in compounds in other parts of the extracts. The benefit of this arrangement outweighs any which might arise from more closely abridging the quantity of text; which should be extensive enough to afford to the reader the advantage of frequently meeting the most common expressions, and of thus becoming habituated to the general *formulae* of Greek style.

Besides the advantages of becoming acquainted with ALL THE WORDS AND ALL THE STYLES OF THE NEW TESTAMENT, and with THE CONNECTION OF THE GREEK WITH THE ENGLISH LANGUAGE, this book is submitted as affording an easy method by which a knowledge of the Greek Testament may be revived and kept up. The student's attention is concentrated on the difficulties; and these are placed before him in a compact form, with sufficient explanation to enable him to conquer them. To an adult, especially, who has but partially forgotten his Greek Testament, this collection offers a concise manual, the perusal of which will speedily recall his lost power of examining the sacred writings in the original; and the numerous and increasing classes of persons who desire not to remain in ignorance of the original of the Greek Testament, while they are willing to content themselves with as much Greek as will enable them to consult that volume with

discrimination and advantage, are here furnished, in the most compendious form, with an instrument, which, accompanied by any Greek grammar, will enable them speedily to accomplish that most desirable object.

It must not, however, be dissembled that the mere beginner, in order to derive from these extracts the power — which the diligent use of them will infallibly confer — of reading the whole Greek Testament without difficulty, must study them minutely and thoroughly. Particularly he must be capable, 1. of referring every word to its *theme* or root; 2. of parsing every inflected form, by tracing the successive steps of its inflection up to the uninflected form; and, 3. of shewing what rule is violated in irregular formations. The student who can do this may be assured, that he has laid a solid foundation for his subsequent Greek reading; since the GREEK TESTAMENT ROOTS comprise the great majority of the important primitives of the whole language. Such as are not found among them either immediately or involved in compounds, are generally words of unfrequent occurrence. Having established this basis, he will read profane authors with comparatively little discouragement. He cannot, however, expect more from this preparation than a general or fundamental knowledge of Greek; since he would deceive himself if he did not calculate on encountering in the Classics difficulties peculiar to themselves, which will bend before no other power than vigorous and long-continued application.

The employment of the New Testament as an instrument for the acquisition of its original language, and particularly as a school-book, has sometimes been objected to as a desecration of Holy Writ. This objection may perhaps apply with some force to the common practice of putting schoolboys through a few chapters of the easiest of the Gospels; less with the view of giving them the power of reading the Sacred Scriptures in the original, than of facilitating their introduction to some profane author. But it can have little application to a method of instruction having for its immediate and direct aim the acquisition, on the part of the pupil, of the words and phrases of the Greek Testament, with the express object of qualifying himself to translate every part of that volume with facility. To those, however, who entertain a scruple on this point it may be suggested that the youth who pores, in his studious hours, over the sublime and pure maxims of Christian Ethics, is not unlikely to imbibe a portion of their spirit. Although at the time he attends chiefly to the language and its construction, the subject-matter cannot wholly escape his meditation; and this early study of the Sacred Volume may leave a permanent impression in his heart.

GEORGE KNOX GILLESPIE.

LONDON, *May* 1, 1853.

ETYMOLOGICAL INTRODUCTION.

RULES FOR TRACING DERIVATIONS AND AFFINITIES.

IN tracing the derivation of words, or the affinity of one word to another, the following laws for the changes of letters must be borne in mind; whether (1.) both the kindred words are Greek; or (2.) one is Greek, and the other derived from that language into English.

I. It is a UNIVERSAL CANON, (1.) in the comparison of the words of the Greek or any other language with one another; and (2.) in the derivation of the words of one language from those of another, that *mutes of the same class are interchangeable*, as being merely modifications or different modes of uttering a sound radically one and the same. Hence a knowledge of the classification of the mutes is a primary requisite in studying the derivation of words.

The CLASS of a mute is determined by the organ of speech principally instrumental in its enunciation. There are three classes—the *labials*, *dentals*, and *gutturals*;

each consisting of three ORDERS, called *smooth*, *intermediate* and *aspirate*. The mutes are thus distributed:—

	Smooth.	Intermediate.	Aspirate.
Labials . . .	π . . .	β . . .	φ
Dentals . . .	τ . . .	δ . . .	θ
Gutturals . . .	κ . . .	γ . . .	χ.

Hence in derivations—

- | | |
|--|---------------------------|
| (1.) <i>p</i> , <i>b</i> , and <i>f</i> | } are often interchanged. |
| (2.) <i>t</i> , <i>d</i> , and <i>th</i> | |
| (3.) <i>k</i> , <i>g</i> , and <i>ch</i> | |

1. Examples of the change of each of the LABIALS into the other two.

π into *b*; as *πύξος*=box (wood); *ἀπὸ*=*ab* (Latin);
ὑπὸ=*sub* (Latin).

into *f* or *v*; as *πατήρ*=father; *πῦρ*=fire; *πούς*,
ποδὸς=foot: *ἑπτὰ*=seven; * *ὑπὲρ*=over.

β into *p*; whenever β would otherwise come before τ:
thus *τρίβω* makes 3. sing. perf. pass. *τέτριπται*.

into *f* or *v*; as *βασκαίνω*=fascinate; *Δαβὶδ*=Da-
vid; *κυβερνάω*=govern.

φ into *b*; as *φράτηρ*=brother; *φέρω*=bear; *ἄμφω*=
ambo (Latin).

into *p*; as *πορφύρα*=purple.

2. Examples of the change of each of the DENTALS into the other two.

τ into *d*; as *καὶ δ*, poet. for *κατὰ*, before *δὲ*; *τοδ* (Ger-
man)=death.

into *th*; as *μήτηρ*=mother; *τρεις*=three.

* For the change of the aspirate into *s*, see note on 2 Pet. ii. 22.

δ into *t*; as δύο=two; ὕδωρ=water; ὀδοὺς, ὀδόντος=tooth.

into *th*; as ψύθος, poet. for ψεύθος; τὸθ (German)=death.

θ into *d*; as θυγατήρ=daughter; θύρα=door; ἀγαθὸς=good; Θεὸς=Deity.

into *t*;; as θύννος=tunny; κιθάρα=guitar.

- 3. Examples of the change of each of the GUTTURALS into the other two.

κ into *g*; as κόλπος=gulf; κυβερνάω=govern; ὀκτώ=eight; νύξ, νυκτὸς=night; ῥάκος=rag; κιθάρα=guitar.

into *ch*; as κυριακὸν=kirk or church; ἄγκυρα=anchor.

γ into *k*; as γόνυ=knee; γνῶω=know, ken.

into *ch*; as ἀ-μέλγ-ω (to milk)=milchen (German); also whenever γ would otherwise come before θ, thus ἄγω makes 1. aor. pass. ἤχθην.

χ into *g*; as χήν=gander.

into *c*; as λόγχη=lance.

II. LAW OF ASSIMILATION.

Part I. Of Mutes before Mutes or aspirated Vowels.

Whenever by eliding a final vowel, or in the formation of a word, a smooth mute is made to come before an aspirated vowel or mute, the smooth is changed into the aspirate of its class: as καθ' οὐ (not κατ' οὐ) for κατὰ οὐ. Both parts of the rule are exemplified in νυχθ' ἔλην (not νύκτ' ἔλην or νύκθ' ἔλην) for νύκτα ἔλην; the τ becoming θ before an aspirated vowel, and the κ becoming χ before an aspirated mute.

This rule is only a part of the following general property of the mutes. *When in the formation of a word two mutes of different orders are made to come together, the first mute assimilates its order to that of the second.*

1. A *smooth* or *intermediate* mute is changed into an *aspirate* before an *aspirate*. An application of this law is constantly made in the formation of the First Aorist Passive. That tense is formed from the third person singular of the perfect passive, by changing *ται* into *θην*. The third person singular of the perfect passive of *τύπτω* is *τέτυπται*; and, according to the rule, the first aorist would be *ἐτύπθην*; but, by the foregoing general property of the mutes, *π* cannot come before *θ*, and *ἐτύπθην* is therefore converted into *ἐτύφθην*. Similarly from *λέγω* comes 3. sing. perf. pass. *λέλεκται*, from which is formed the 1. aorist *ἐλέχθην*, instead of *ἐλέγθην* or *ἐλέκθην*; the *intermediate* mute *γ* of the root thus becoming successively the *smooth* and the *aspirate* of its class. Similarly in Latin, *of-ficio* is compounded of *ob* and *facio*.

2. An *intermediate* or *aspirate* mute is changed into a *smooth* before a *smooth* mute. This principle is illustrated by the formation of the third person singular of the perfect passive, from the second singular of that tense, by changing *σαι* into *ται*. In the verbs *λέγω* and *βρέχω*, the second persons sing. of the perf. pass. are (*λέλεξαι*, that is) *λέλεγσαι* and (*βέβρεξαι*, that is) *βέβρεχσαι*; and from these are formed the third persons *λέλεκται* and *βέβρεκται*, not *λέλεγται* or *βέβρεχται*. Similarly, in Latin, *sup-pono* is compounded of *sub* and *pono*.

3. A *smooth* mute is changed into an *intermediate* before an *intermediate*; as *καὶ δύναμιν* for *κατὰ δύναμιν*.

4. A remarkable exception to this law of the assimilation of the order of a mute to that of the mute which follows it, is that *two aspirate mutes of the same class cannot come together*. If, therefore, the second mute is an aspirate, and the first is of the same *class*, the first becomes the corresponding *smooth*. As (*labial*) *κάπφαγε* (not *κάφφαγε*) for *κατάφαγε*; (*dental*) *κατ-θνήσκω* (not *καβθνήσκω*) for *καταθνήσκω*; (*guttural*) *κακ-χεύω* (not *καχχεύω*) for *καταχεύω*. The word *ἐφφαθὰ* (Mark vii. 34), in which this principle seems to be violated, is Syriac or Hebrew.

Part II. Of Mutes before M.

1. A *labial* before μ is changed into μ ; as in the following examples:—

π into μ , as *τύπτω*, perf. pass. *τέτυμ-μαι*
 β ... μ , .. *τρίβω*, perf. pass. *τέτριμ-μαι*
 ϕ ... μ , .. *γράφω*, perf. pass. *γέγραμ-μαι*.

2. A *guttural* before μ is often changed into γ ; as follows:—

κ into γ , as *πλέκω*, perf. pass. *πέπλεγ-μαι*
 χ ... γ , .. *βρέχω*, perf. pass. *βέβρεγ-μαι*.

Part III. Of N before Mutes.

1. N before a *labial* is changed into μ , as follows:—

Before π , as *συμ-πνίγω*, from *σὺν* and *πνίγω*
... β , .. *ἐμ-βαίνω*, ... *ἐν* ... *βαίνω*
... ϕ , .. *συμ-φέρω*, ... *σὺν* ... *φέρω*
... ψ , .. *ἐμ-ψυχος*, ... *ἐν* ... *ψυχή*.

2. *N* before a *guttural* is changed into γ ; as follows:—

Before κ , as *συγ-καλέω*, from *σὺν* and *καλέω*.

... γ , .. *συγ-γενής*, ... *σὺν* ... *γένος*.

... χ , .. *ἐγ-χρίω*, ... *ἐν* ... *χρίω*.

... ξ , .. *ἐγ-ξέω*, ... *ἐν* ... *ξέω*.

Part IV. Of N before the liquids λ, μ, ρ.

N before another liquid is changed into that liquid, thus:—

ν before λ into λ , as *συλ-λαμβάνω*, from *σὺν* & *λαμβάνω*.

ν ... μ ... μ , .. *ἐμ-μένω*, ... *ἐν* .. *μένω*.

ν ... ρ ... ρ , .. *συρ-ρέω*, ... *σὺν* .. *ῥέω*.

* * Observe, that in all the applications of this Law of Assimilation, it is *the first letter that conforms itself to the second*, and not the second to the first.

III. VOWELS.

Vowels are often changed, omitted or added, arbitrarily in derivation; and are, therefore, less to be regarded in etymology than consonants, which have been appropriately called the *stamina* of words. The *root* or *immutable part* of a word consists chiefly of consonants. Even vowels, however, are changed, preferably, into vowels or diphthongs having an affinity to them. Thus ϵ is changed into η or $\epsilon\iota$; \omicron into ω or $\omicron\upsilon$; α into η or $\alpha\iota$: and, in the purely radical part of a word—that is, in the part which is independent of initial or terminal variations—vowels seldom suffer alteration; or, if they do, it is by contraction, or *crasis*, on coming into collision with some other vowel.

IV. ORTHOGRAPHICAL EQUIVALENTS.

In turning Greek letters into English or Latin, observe the following equalities:—

1. *αι* = *ae* or *æ*, as *Ἀλφαῖος* = *Alphæus*.
2. *οι* = *oe* or *œ*, .. *Φοῖβος* = *Phæbus*.
3. *ει* = *ē* or *ī*, .. *Λαοδίκεια* = *Laodicæa*; *Κυρο-
παιδεία* = *Cyropædia*.
4. *ου* = *u* or *v*, .. *Ἰησοῦς* = *Jesus*; *Σιλουανός* =
Silvanus.
5. *υ* = *y*, .. *Κύπρος* = *Cyprus*.
6. *κ* = *c*, .. *Καῖσαρ* = *Cæsar*.
7. *ρ* = *rh*, .. *Ῥόδος* = *Rhodes*.
8. *ος* final = *us*, .. *Πόντιος* = *Pontius*.
9. *ον* final = *um*, .. *σουδάριον* = *sudarium*.

To the equalities 1. and 2. it may be observed as an exception, that the diphthongs *æ* and *œ* are gradually disappearing from the English language; and that *ē* is often substituted for *αι* and *οι* indiscriminately. Thus *Ægypt* and *æconomy* (from *Αἴγυπτος* and *οἶκος*) are now always spelt *Egypt* and *economy*.*

* Some of the foregoing etymological and orthographical principles are further developed and exemplified in *The Formative Greek Grammar*, by G. K. GILLESPIE, A.M. London, Taylor and Walton, 1842.

GREEK TESTAMENT ROOTS.

MATTHEW.

CHAP. I.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

CHAP. II.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγενόντο εἰς Ἱεροσόλυμα.

I. 18. πρὶν ἢ.] *before that*, similar to the Latin, *prius—quam*.

εὐρέθη.] The nominative case to this verb is *Μαρία*, understood from the genitive, *Μαρίας*, employed *absolutely* in the preceding clause instead of the nominative. The more natural construction of the sentence would be: *μνηστευθείσα γὰρ ἡ μήτηρ αὐτοῦ Μαρία*, etc. ... *εὐρέθη*.

αὐτοὺς.] This pronoun refers to Joseph and Mary, and is put in the masculine, to agree with what grammarians call the *more worthy* gender.

ἔχουσα.] *ἔμβρυον*, an embryo or *fœtus*, is understood as the accusative or objective case after this active participle.

II. 1. Ἰησοῦ.] This is called the genitive *absolute*, that is, independent of any governing word. The genitive absolute consists

2 Λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

18 Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολλὸς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.

19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδὸν, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ.

CHAP. III.

4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

of a substantive and a participle, and is used for the purpose of attaching some additional circumstance to the main sentence. It corresponds with the Latin ablative absolute.

2. *προσκυνῆσαι.*] This verb, usually translated "worship," does not necessarily include the idea of *deity* in its object; it usually means to *pay homage as to a king*. The wise men came to do homage to Him who was born *King* of the Jews.

18. *αὐτῆς.*] An Attic contraction of *ἐαυτῆς*, feminine of the reciprocal pronoun *ἑαυτοῦ*. It is to be carefully distinguished from *αὐτῆς*, genitive of *αὐτός*. See note on Matt. iii. 4.

19. *φαίνεται.*] The use of the present tense in narrating past events is common in the Greek, as in some modern languages. Being accompanied in this sentence by the word "Behold," it is very impressive, and tends to call up in the imagination a picture of the angelic vision.

III. 4. *αὐτοῦ ... αὐτοῦ.*] These words, which are distinguished only by the breathing, are employed in very different senses. The reciprocal pronoun, *αὐτοῦ* (for *ἑαυτοῦ*), is used when the person to whom the pronoun refers is the *subject* of the sentence; but *αὐτοῦ* is used where the verb has a subject or nominative

10 Ἡδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κείται. πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

CHAP. V.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν, ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος

case distinct from the person referred to by the pronoun. In the sentence, "John had *his* raiment," αὐτοῦ is the Greek for "his," since that pronoun *refers to John, the subject of the verb*; but in the sentence, "*his* meat was," etc., αὐτοῦ is the Greek for *his*, since τροφή, the nominative case to the verb, is distinct from the person referred to by the pronoun.

10. ἐκκόπτεται.] This verb is in the present tense, and the sense of the passage is, *that the process of hewing down and casting into the fire is "now" going on*. The version, "is hewn down," does not vividly indicate the actual presence of the event. In this instance, as in numerous others, the precise force of the original Greek is lost by a confusion of tenses arising from the want, in English, of a *present participle passive*; as the translator has no other means of avoiding an incomplete or a periphrastic version, than to employ the active present participle in a passive sense, which is a mode of expression not sufficiently sanctioned by usage; or to resort to such solecisms as "is being hewn down."

V. 18. πάντα γένηται.] A peculiarity of Greek syntax is that a neuter plural nominative case requires its verb to be in the singular. This rule is very seldom deviated from. An instance of a plural verb occurs in James ii. 19, δαιμόνια πιστεύουσι. But there, δαιμόνια, although neuter in form, in reality indicates persons, and consequently has the verb in the plural.

τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει·
ὅς δ' ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ Ῥακα, ἔνοχος
ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἶπῃ Μωρὲ, ἔνοχος
ἔσται εἰς τὴν γέενναν τοῦ πυρός.

36 Μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ
δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

39 Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ
πονηρῷ· ἀλλ' ὅστις σε ραπίσει ἐπὶ τὴν δεξιάν
σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

41 Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἐν, ὑπάγε
μετ' αὐτοῦ δύο.

44 Ἐγὼ δὲ λέγω ὑμῖν· Ἀγαπᾶτε τοὺς ἐχ-
θροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσ-
εύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς, καὶ διω-
κόντων ὑμᾶς.

22. εἰκῇ.] This word does not appear in the Vatican manu-
script. This remarkable omission materially alters the precept,
which becomes, without qualification, "Whosoever is angry with
his brother shall be in danger"...

ἐνοχος ... εἰς.] The dative case, which is put after ἔνοχος in the
first two clauses of the verse, is here changed into an accusative
with a preposition. Some suppose βληθῆναι to be understood,
the sense being, "shall be liable to be cast into hell fire."

39. τῷ πονηρῷ.] This may be taken either as neuter or mascu-
line. In the former case, the translation will be, "That ye resist
not evil"; in the latter, "That ye resist not the wicked person."

41. ἀγγαρεύσει.] The ἀγγαροὶ were Persian couriers, stationed
at successive posts along a road, to receive the king's despatches
from one another, and thus transmit them rapidly to their desti-
nation. They had the power of impressing horses and their
drivers to expedite their progress. This is one of the instances
in which a knowledge of Oriental customs throws light on pas-
sages of Scripture otherwise unintelligible.

CHAP. VI.

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει.

30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

CHAP. VII.

4. Ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου; Ἄφες, ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου.

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.

CHAP. VIII.

6 Καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.

VI. 30. *σήμερον*.] This word is, in the Attic dialect, *τήμερον*, which is probably a contracted form for *τῇ ἡμέρᾳ*. It is, however, sometimes used with the article, as, *ἕως τῆς σήμερον*, *until this day*. Matt. xxvii. 8.

VII. 4. *ἐκβάλω*.] This subjunctive is governed by *ἵνα*, understood.

VIII. 6. *βέβληται*.] Literally, *has been cast down*, i.e. *now lies*;

26 Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

CHAP. IX.

17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχέεται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν, προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν, ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

CHAP. X.

9 Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.

14 Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς

the perfect tense indicating an act of which the operation or effect commenced at a past time and still continues.

30. μακρὰν.] *far, a long way*; the accusative case feminine of the adjective being put adverbially, ὁδὸν being understood. The full expression is κατὰ μακρὰν ὁδὸν, *by a long way*.

IX. 17. βάλλουσι.] Literally, *they put*, i. e. *people put*. This Greek idiom is similar to the English "they say."

18. ἐτελεύτησεν.] τελευτάω is properly to *end*, or *finish*; but it is sometimes used absolutely for *to die*, in which case βίον is understood. The expression is a species of *eurhemismus*.

πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

CHAP. XI.

8 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν,

17 Καὶ λέγουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε.

21 Οὐαὶ σοι Χοραζῖν, οὐαὶ σοι Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

X. 14. ποδῶν.] Shake the dust *off* your feet: ποδῶν being governed in the genitive by ἐκ in composition with the verb.

XI. 8. μαλακὰ.] i.e. μαλακὰ ἱματία, *soft garments*. The ellipsis of ἱματία is frequent, especially with adjectives signifying colour. So in English, *clothed in white*, etc.

16. αὐτῶν.] Contracted for ἐαυτῶν, genitive plural of the reciprocal pronoun ἐαυτοῦ. See note on Matt. iii. 4. Ἐαυτοῦ, as well as the similar words, σεαυτοῦ and ἐμαυτοῦ, are compounded of αὐτοῦ, genitive of αὐτός, and of the corresponding personal pronouns. The syllables ἐ, σε, and ἐμ, are not to be regarded as the accusative cases of the personal pronouns, but as part of the old genitive forms, ἐο, σέο, and ἐμέο. This will be manifest by observing the formation of the Ionic equivalents, ἐωντοῦ, σεωντοῦ, and ἐμεωντοῦ, in which the ω connecting the two component parts of each word is formed by the usual contraction of οα into ω.

21. ἂν ... μετενόησαν.] One of the uses of the particle ἂν is to give to an indicative mood joined with it the force of the potential. In such cases ἂν may be considered equivalent to the English auxiliaries, *would* or *would have*, *should* or *should have*, etc.

23 Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον.

CHAP. XII.

20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῆκος τὴν κρίσιν.

40 Ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

46 Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι.

CHAP. XIII.

15 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,

23. ἄδου.] The Greek word, *ἄδης* or *αἶδης*, and the Hebrew *gēenna*, are indiscriminately translated, *Hell*. But the origin of *ἄδης* is the negative particle *a* and *ἰδεῖν*, *to see*; and its meaning is consequently a place of darkness—"the Shades," a place of departed spirits; whereas *Γέεννα* is more properly *Hell*, being (as is evident from Matt. v. 22) a place of fire or torment.

XII. 20. κατεάξει.] This word is of peculiarly irregular formation. It is Attic for *κατάξει*. In the Attic dialect it is common to use the syllabic augment instead of the temporal: as, *ἐάγην* for *ἤγην*, from *ἄγνυμι*; *ἔαδον*, imperfect, from *ἔδω*; but, in *κατεάξει*, the *ε* is prefixed to a tense (the first future) which never admits either augment.

40. ἡμέρας.] Words denoting continued time, i.e. answering the question, *how long?* are generally put in the accusative case without a preposition.

καὶ τοῖς ὥσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὥσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνιώσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

25 Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου· καὶ ἀπῆλθεν.

30 Ἀφετε συναυξάνεσθαι ἀμφοτέρα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζά-

XIII. 15. ἤκουσαν.] In indicating the repetition of acts that are always taking place, the Greek aorist is often used where the present tense is employed in English. The force of the tense is that the people *habitually* shut their ears and eyes against the truth; not that they did so on one occasion only.

ἐκάμμυσαν.] The composition of this verb, from *κατὰ* and *μύω*, exemplifies a portion of a general orthographical rule observed with respect to τ, when in composition it comes before a liquid, namely, that it is changed into that liquid. As (λ), *καλλείπειν* for *καταλείπειν*; (μ) *καμμύω* for *καταμύω*; (ν) *κανεύσας* for *κατανεύσας*; and (ρ) *καρρῖζειν* for *καταρρῖζειν*.

ὥσιν.] Dative plural of *ὤς*, genitive *ὠτός*. The formation of this genitive may be thus traced: *ὤς* is a contracted form of *οῦας*, of which the genitive, *οῦατος*, by omitting τ, becomes *οῦας*, and (by shortening the diphthong in the usual manner, namely, by omitting the latter of its vowels) *ῥας*; the regular contraction of *οα* is *ω*, hence (resuming τ of the regular genitive) we have finally *ὠτός*.

25. ἐν τῷ καθεύδειν.] The Greek infinitive mood is very frequently converted, by the use of the article, into what is called in English a *verbal substantive*. Thus, τὸ καθεύδειν is *sleeping*, i.e. the act of sleeping. This substantive may, as here, be governed by a preposition. At the same time, it does not lose its power as a verb, taking an accusative or other case before or after it. In the present passage the verb *καθεύδειν*, taken in its capacity of a verbal substantive, is governed by the preposition ἐν; but, as a verb, it takes before it the accusative case, *ἀνθρώπους*.

νια, καὶ δῆσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.

35 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

48 Ἦν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

55 Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας;

CHAP. XIV.

11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.

30. τὸ κατακαῦσαι.] This verb, taken as a substantive, is governed by the preposition πρὸς; but, as a verb, it takes the accusative case, αὐτά, after it.

48. ἦν.] i.e. σαγήνην, the net spoken of in the preceding verse.

XIV. 11. τῷ κορασίῳ.] It may seem uncouth that a neuter noun should signify a *damself*; κόρη, feminine, a *girl*, is the original word, and καράσιον, neuter, its diminutive. Diminutives frequently merge in the neuter the genders of their primitives. This change of gender is somewhat similar to the English, "pretty little thing," applied to a child.

CHAP. XV.

8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

14 Ἀφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν εἰς ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

16 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἐαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλοὺς· καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς.

CHAP. XVI.

2 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁψίας γενομένης λέγετε, Εὐδία· πυρῥάζει γὰρ ὁ οὐρανός.

CHAP. XVII.

1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

25 Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί

XV. 16. ἀκμὴν.] for κατ' ἀκμὴν (χρόνου being understood), *at the fulness of time, even now*. Ἀκμή means the point, summit, fullest vigour, or highest degree, of anything.

XVI. 2. εὐδία.] *understand ἔσται*.

XVII. 1. αὐτοῦ.] *his brother*, i.e. the brother of James. An alteration in the breathing to αὐτοῦ, would make John the brother of Jesus. See note on Matt. iii. 4.

σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ὑπὸ τίνων λαμβάνουσι τέλη, ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

27 Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεῖς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις στατῆρα· ἐκείνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

CHAP. XVIII.

6 Ὃς δ' ἂν σκανδαλίση ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἰς ὀφειλέτης μυρίων ταλάντων.

27 Σπλαγχνισθεὶς δὲ ὁ Κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

31 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

CHAP. XIX.

4 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνέ-

XVIII. 6. συμφέρει.] Literally, it is *good* for him. In order to complete the sense, which is, "it were *better* for him," *μᾶλλον* must be supplied. The ellipsis of *μᾶλλον* is frequent both in biblical and classical writers.

24. συναίρειν.] λόγον is understood. In ver. 23, that word is expressed, *συνῆραι λόγον* to *take account with*.

γνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

17 Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός· Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζῶην, τήρησον τὰς ἐντολάς.

24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

CHAP. XX.

3 Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς.

CHAP. XXI.

44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

CHAP. XXII.

24 Λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

CHAP. XXIII.

4 Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

XXII. 24. αὐτοῦ ... αὐτοῦ.] See rule for the different uses of these words in note on Matt. iii. 4.

23 Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

24 Ὁδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

26 Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

CHAP. XXIV.

6 Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁράτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶ τὸ τέλος.

7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦν-

XXIV. 6. μελλήσετε δὲ ἀκούειν.] *ye will hear.* The verb *μελλω* is generally equivalent to the English auxiliaries for the future, *shall*, *will*, or *am about to*; but it sometimes has the signification, *to delay* or *hesitate*, as in Acts xxii. 16. The use, in Matt. xxiv. 6, of the future tense *μελλήσετε*, which does not occur elsewhere in the New Testament, seems to indicate a more remote period for the fulfilment of the prophecy than where the present tense is used, as in another prophetic passage, Rev. xii. 5. The two tenses might perhaps be thus distinguished in the translation:—*μελλήσετε ἀκούειν ...*, *ye shall hereafter hear of ...*; and (Rev. xii. 5), *μέλλει ποιμαίνειν ...*, is about *forthwith* to rule ...

ται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
σαλευθήσονται.

41 Δύο ἀλήθουσai ἐν τῷ μύλῳ· μία παρα-
λαμβάνεται, καὶ μία ἀφίεται.

CHAP. XXV.

5 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν
πᾶσαι, καὶ ἐκάθευδον.

32 Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα
τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ
ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

CHAP. XXVI.

18 Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς
τὸν δεῖνα, καὶ εἶπατε αὐτῷ· Ὁ διδάσκαλος λέγει·
Ὁ καιρὸς μου ἐγγύς ἐστιν, πρὸς σε ποιῶ τὸ
πάσχα μετὰ τῶν μαθητῶν μου.

41. δύο.] That the two persons here spoken of are women, ap-
pears from the feminine ἀληθούσαι. Understand ἔσονται, which
is expressed in ver. 40.

παραλαμβάνεται.] Lit. "is taken." The use of the present for
the future, in the prophetic style, has a similar effect to that of
the present for the past in narrative. It awakens and impresses
the imagination by presenting a picture to it. See note on Matt.
ii. 19.

XXV. 32. ἀφοριεῖ.] Attic for ἀφορίσει. When the first future
ends in ἴσω, the Attic future is formed by dropping σ and circum-
flexing ω. The tense thus formed is inflected like other futures
ending in ω, i.e. like the present tense of contracted verbs in εω, ω.

XXVI. 18. πρὸς τὸν δεῖνα.] The sense is, *He said*, "Go to such
a one (naming him) and tell him," etc. The name being unim-
portant, the evangelist suppresses it, supplying its place by the
pronoun τὸν δεῖνα, which is equivalent to the English phrase,
such or such a person, and the French *un tel*.

ποιῶ.] In expressing an intention, the Greek present is some-

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

51 Καὶ ἰδού, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δούλον τοῦ Ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον.

68 Λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;

CHAP. XXVII.

24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίστατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

28 Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.

34 Ἐδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος, οὐκ ᾔθελε πιεῖν.

48 Καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

times used for the future, as it is in English familiar discourse in such sentences as, "I go to the country to-morrow."

51. τὸ ὠτίον.] "An ear," not "the ear." The student must not suppose the Greek article to be always equivalent to the English definite article. It is frequently to be translated by the indefinite article. See note on Mark xv. 46.

XXVII. 24. ὄψεσθε.] The future indicative used in the sense of the imperative.

51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεισθή· καὶ αἱ πέτραι ἐσχίσθησαν.

MARK.

CHAP. I.

7 Καὶ ἐκήρυσσε, λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἰκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.

CHAP. II.

4 Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.

CHAP. III.

4 Καὶ λέγει αὐτοῖς· Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτείνειν; Οἱ δὲ ἐσιώπων.

CHAP. IV.

27 Καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ

51. εἰς δύο.] *was rent in two, or in twain.* Understand *μέρη parts*. The Greek idiom is here identical with the English.

II. 4. χαλῶσι.] See note on Matt. ii. 19.

ἡμέραν· καὶ ὁ σπόρος βλαστάνη, καὶ μηκύνηται, ὥς οὐκ οἶδεν αὐτός.

28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῇ στάχυϊ.

32 Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

37 Καὶ γίνεται λαίλαψ ἀνέμου μεγάλῃ· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.

CHAP. V.

35 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;

38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλὰ.

CHAP. VI.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γενησαρέτ· καὶ προσωρμίσθησαν.

CHAP. VII.

2 Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοι-

IV. 37. ἐπέβαλλεν.] See note on Acts xxvii. 14.

V. 35. ἔρχονται.] Understand τινές, and compare note on Matt. ix. 17.

38. κλαίοντας.] Translate, *the people weeping*, etc. Compare preceding note.

ναῖς χερσὶ, τοῦτ' ἔστιν, ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο.

4 Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.

CHAP. VIII.

8 Ἐφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σφυρίδας.

CHAP. IX.

3 Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὥς χιῶν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

44 Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

CHAP. X.

24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει

VII. 4. ἀπὸ.] i.e. ἐλθόντες ἀπὸ, etc.

4. ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι.] *Except they first wash, they eat not.* Observe the change of tense from the aorist to the present, indicating the succession of the acts spoken of. Similarly, in Acts x. 13, *θύσον καὶ φάγε*, "kill and eat," i.e. *first* kill and then eat. The Greek tenses are, in such instances, distinguished with a propriety which it is impossible to transfer to the English without giving undue prominence to the circumstance that the acts are successive; which, in languages of less delicate structure than the Greek, is considered as sufficiently indicated by the order in which the verbs occur in the sentence.

αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν;

41 Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

42 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἶδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν· καὶ οἱ μέγαλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.

CHAP. XI.

8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννουν εἰς τὴν ὁδόν.

CHAP. XII.

40 Οἱ κατεσθίοντες τὰς οἰκίας τῶν χρηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσώτερον κρίμα.

CHAP. XIII.

20 Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.

XIII. 20. πᾶσα.] πᾶς is here taken in the sense of *any*. A construction exactly similar is to be found in Rom. iii. 20, οὐ δικαιωθήσεται πᾶσα σὰρξ, *no* (i. e. not *any*) flesh shall be justified.

35 Γρηγορείτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὃς ψέ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ.

CHAP. XIV.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

15 Καὶ αὐτὸς ὑμῖν δείξει ἀνώγειον μέγα ἐστρωμένον, ἔτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.

20 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Εἰς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

52 Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

70 Ὁ δὲ πάλιν ἡρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.

CHAP. XV.

21 Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα

35. μεσονυκτίου.] Words denoting a point of time, that is, answering to the question, *when?* are put in the genitive without a preposition; compare note on Matt. xii. 40.

XIV. 15. ἀνώγειον.] An Attic form for ἀνώγειον, which is derived from ἄνω and γαῖα.

70. μετὰ μικρὸν.] χρόνον is understood.

XV. 21. ἀγγαρεύουσι.] See note on Matt. v. 41.

Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

22 Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον· ὃ ἐστὶ μεθερμηνεύμενον, κρανίου τόπος.

29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν.

46 Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

CHAP. XVI.

1 Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαгдаληνῇ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμῃ, ἡγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

46. σινδόνα ... τῇ σινδόνι.] This verse affords several examples of the close similarity between the Greek and English languages in respect to the use of the definite article. The general rule is, that where the English uses the indefinite article, no article is used in Greek (hence there is no article with σινδόνα, μνημείῳ, πέτρας, or λίθον); but where the English employs the definite article, the Greek ὁ, ἡ, τὸ, is used (hence it is used before σινδόνι, θύραν, and μνημείου). There are, however, many exceptions to this rule. See note on Matt. xxvi. 51. The student desirous of investigating this subject, which is of considerable interest in a theological point of view, will find ample and condensed information respecting it in a work by Mr. John Taylor, "On the Power of the Greek Article."

XVI. 1. ἡ τοῦ.] μήτηρ is here understood. The word expressing the relationship is frequently omitted, the article belonging to it alone being expressed. As, παρὰ τῶν υἱῶν Ἐμμέρ τοῦ [—] Συχέμ,

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἐτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

18 *Οφεις ἀροῦσι· καὶ θανάσιμόν τι πίωνσιν, οὐ μὴ αὐτοὺς βλάβῃ· ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

LUKE.

CHAP. I.

15 *Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ· καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

29 Ἡ δὲ ἰδούσα διεταράχθη ἐπὶ τῷ λόγῳ

from the sons of Emmor the [father] of Sychem, Acts vii. 16; where τοῦ agrees with πατὴρς, understood. Similarly, Ἰάκωβος ὁ [—] τοῦ Ζεβεδαίου, James the [son] of Zebedee; υἱὸς being understood with ὁ. This is as if one were to say in English, "Zebedee's James," to distinguish him from another James. In the genealogy of our Saviour, Luke iii. 23—38, the ellipsis is to be supplied as follows: ὁ Ἰησοῦς ὃν υἱὸς Ἰωσήφ τοῦ [υἱοῦ] Ἠλὶ τοῦ [υἱοῦ] Ματθαί, etc.

18. καὶν.] for καὶ ἀν. Similar contractions are frequent, as, κάμοι for καὶ ἐμοὶ; κἀκείθεν for καὶ ἐκείθεν; τὰναντία for τὰ ἐναντία; τοῖναντιον for τὸ ἐναντίον: the breathing and accent of the initial vowel of the second word remaining over the contracted syllable, and ι being subscribed when it has been suppressed in forming the contraction.

ἀρρώστους.] In the formation of this word from *a, not, and ῥώννυμι*, an additional ρ is inserted in consequence of the orthographical law that ρ does not occur in the middle of a word unless preceded by ρ. For the same reason, the 1 aor. of ῥαντίζω is ἐρράντισε.

αὐτοῦ· καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

36 Καὶ ἰδὼν, Ἑλισάβετ ἡ συγγενὴς σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρα.

41 Καὶ ἐγένετο ὥς ἤκουσεν ἡ Ἑλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἑλισάβετ.

47 Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτήρί μου.

51 Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

73 Ὁρκὸν ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν.

CHAP. II.

16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

24 Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον

I. 36. συνειληφυῖα.] εἴληφα, Attic for λέληφα, perf. of λήβω, the obsolete form of λαμβάνω. Similarly, εἴμαρμαι for μέμαρμαι from μείρω, and εἴρηκα for ἔρρηκα, from ῥέω.

II. 21. τοῦ συλληφθῆναι.] This infinitive is taken substantively and governed by πρὸ. See notes on Matt. xiii. 25, 30.

24. τοῦ δοῦναι.] This infinitive is governed by ἐνεκα, understood. Compare preceding note.

εἰρημένον.] Attic. See note on Luke i. 36.

ἐν νόμφ Κυρίου, ζεύγος τρυγόνων, ἥ δύο νεοσσοὺς περιστερῶν.

28 Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε.

35 (Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

CHAP. III.

5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς· Μηδένα διασεΐσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.

17 Οὐδὲ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

CHAP. IV.

3 Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

18 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὐ ἔνεκεν ἔχρισέ

III. 5. εὐθείαν.] ὁδὸν or χώραν is here understood. Compare note on Matt. viii. 30.

17. διακαθαριεῖ.] Attic for διακαθαρίσει. For the rule respecting such changes, see note on Matt. xxv. 32.

IV. 18. ἐπ' ἐμέ.] i.e. ἐστὶ ἐπ' ἐμέ.

με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με,
 ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,
 κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνά-
 βλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.

20 Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπη-
 ρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ
 ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
 πόλεως· καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύνος τοῦ
 ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὀκοδόμητο, εἰς τὸ
 κατακρημνίσαι αὐτόν.

40 Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον
 ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς
 πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας
 ἐπιθεῖς, ἐθεράπευσεν αὐτούς.

CHAP. V.

4 Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σί-
 μωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε
 τὰ δίκτυα ὑμῶν εἰς ἄγραν.

13 Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ,

τὴν καρδίαν.] This accusative is governed by κατὰ, as to or in, understood. This ellipsis is of very frequent occurrence.

29. ἤγαγον.] Attic 2 aorist of ἄγω. In verbs beginning with a vowel a species of change, called the *Attic reduplication*, is sometimes made, consisting of a repetition of the first two letters of the verb before the common augment, as, ἀκήκοα, perfect middle, from ἀκούω; ἐηλύθειν, pluperfect middle, from ἐλεύθω, obsolete for ἔρχομαι. But in the case of ἤγαγον, the augment appears before instead of after this reduplication.

40. δύνοντος.] The genitive absoluta. See note on Matt. ii. 1.

V. 4. ἐπαύσατο λαλῶν.] he ceased speaking. This is a form of expression common to the Greek and English. The full phrase

εἰπών· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

CHAP. VI.

1 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεῦεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυν, καὶ ἤσθιον, ψώχοντες ταῖς χερσί.

17 Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν.

21 Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παρακλήσιν ὑμῶν.

29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγὸνα, παρέχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης.

38 Δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνό-

is, he ceased to be [εἶναι] speaking. A similar idiom occurs in Matt. xi. 1, ἐτέλεσεν διατάσσων, he ended or left off commanding.

[VL 1. σπορίμων.] i.e. χωρίων σπορίμων, lands sown with corn.

17. παραλίου.] i.e. γῆς or χώρας. See note on Luke iii. 5.

24. ἀπέχετε.] *You are in possession of all your consolation.* The verb ἀπέχω means *to receive in full*.

38. δοθήσεται.] This verb is here taken impersonally, as is also ἀντιμετρηθήσεται, at the end of the verse.

μενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

CHAP. VII.

14 Καὶ προσελθὼν ἤψατο τῆς σοροῦ, (οἱ δὲ βαστάζοντες ἕστησαν,) καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

30 Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

37 Καὶ ἰδὼν, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου.

38 Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσιν· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέ-

δώσουσιν.] See note on Matt. ix. 17.

VII. 38. *θριξί.*] The formation of the cases of *θριξ*, *τριχός*, is peculiar; but may be accounted for by supposing the original nominative case to have been *τρίχς*. (1) In combining *χς* to form the double letter *ξ*, the aspiration of the guttural, becoming lost, is transferred to the initial dental, and the word is thus changed into *θρίξ*. (2) When—in order to form the genitive case in the usual manner, i. e. by inserting *ο* before the final *ς* of the nominative—*ξ* is decomposed, the original aspiration is retransferred from the initial letter to the guttural, and we have the genitive *τριχός*. (3) When again, in the dative plural, *χ* and *ς* are amalgamated into *ξ*, the initial aspirate reappears in *θριξί*. A similar change takes place in forming the future *θρέψω* (for

μασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἰς ὧφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

CHAP. VIII.

6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυνὲν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἱκμάδα.

14 Τὸ δὲ εἰς τὰς ἀκάνας πεσὼν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου, πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

29 Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἀλύσεσι καὶ πέδαις φυλασσόμενος· καὶ διαρρήσσων τὰ δεσμὰ, ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.

CHAP. IX.

3 Καὶ εἶπε πρὸς αὐτοὺς· Μηδὲν αἵρετε εἰς

τρέφ-σ-ω) from τρέφω. It appears from these changes that the double letters, ξ and ψ, ought not to be considered as combinations of the *aspirate* mutes (χ, φ) with s; but only of the *smooth* and *intermediate* mutes (κ, γ; π, β) with s. It may also be observed that the principle of transferring, to an initial mute, an aspiration lost in inflexion or composition, is illustrated in the formation of the comparative θάσσων, from ταχύς; and the compound φρουρέω, from πρὸ and δράω.

VIII. 29. ἐδέσμευτο ... ἡλαύνετο.] The imperfect tense frequently indicates repetition or habit. The meaning is, *he used to be bound and then to escape, or, to escape as often as he was bound.*

τὴν ὁδὸν, μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον· μήτε ἀνὰ δύο χιτῶνας ἔχειν.

39 Καὶ ἰδού, πνεῦμα λαμβάνει αὐτὸν, καὶ ἑξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

45 Οἱ δὲ ἡγνύουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

CHAP. X.

3 Ὑπάγετε· ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

29 Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

34 Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

[X. 3. ἔχειν.] The infinitive mood is here taken in the sense of an imperative; or the sentence may be considered as elliptical, δὲ ὑμᾶς being understood.

41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς·
Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ
πολλά.

CHAP. XI.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν
εὕρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

12 Ἡ καὶ ἐὰν αἰτήσῃ ὧν, μὴ ἐπιδώσῃ αὐτῷ
σκορπίον;

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο
λέγειν· Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον
ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ
τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλ-
μός· ὅταν οὖν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ
ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ
πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ, σκότος
ἐστίν.

XI. 12. ὧν.] From ὧν comes the Latin o(v)um, *an egg*, by inserting the *digamma*, a letter used in the Æolic dialect to prevent the hiatus of two vowels, and having the force of F, V or W. A reference to it is useful in tracing the derivation of many words from the Greek; as it appears to have been of old an element in a variety of words from which it has disappeared. A few examples will illustrate the power of the letter. From *βοῦς*, *an ox*, genitive *βοῦς* or *βο(φ)ός*, comes the Latin *Bos*, genitive *Bovis*; from *οἶνος* or *(φ)οῖνος*, comes the Latin *vinum*, and the English *vine* and *wine*; from *λείος* or *λεί(φ)ος*, *smooth*, comes the Latin *lævus*. The *digamma* was also often substituted for the aspiration: thus, *ἑσπερος* became *(φ)έσπερος*, whence, *vespers*.

μὴ.] In interrogative sentences, *μὴ* is often used merely as a note of interrogation, at the beginning of the question, like the English, "whether."

38 Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

CHAP. XII.

6 Οὐχὶ πέντε στρουθία πωλεῖται ἄσσαρίων
δύο, καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον
ἐνώπιον τοῦ Θεοῦ;

24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεί-
ρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον,
οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῃ
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί
πίητε· καὶ μὴ μετεωρίζεσθε.

54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε
τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως
λέγετε· Ὁμβρος ἔρχεται· καὶ γίνεται οὕτω.

59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ
καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

CHAP. XIII.

4 Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν
ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐ-
τούς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ

38. ἐβαπτίσθη] washed *himself*. The first aorist passive is used more frequently in a *middle* sense than any other of the tenses that are considered as exclusively passive forms.

XII. 59. οὗ.] *until what time*, that is, *until the time when*, χρόνου being understood. This suppression of χρόνου being common, οὗ may be said to be taken adverbially, in the sense of *when*. But the adverb οὗ more generally signifies *where*, the word τόπου being then understood; and οὗ being in reality the genitive of the relative pronoun.

πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ;

8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως οὗτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν.

19 Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κήπον ἑαυτοῦ· καὶ ἤρξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

29 Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

34 Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε;

CHAP. XIV.

3 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἡσύχασαν.

XIII. 8. *οὗτου*.] *χρόνου* is understood here. See preceding note. *οὗτου* is the Attic genitive for *οὗτινος*, from *οὗτις*. In the dative case, the Attic dialect frequently uses *οὗ* for *οὗτινι*.

29. *ἤξουσιν*.] See note on ch. vi. 38.

34. *αὐτὴν*.] *thee*. The reciprocal pronoun *ἑαυτοῦ*, contracted *αὐτοῦ*, is sometimes, in the Attic dialect, used indifferently for all persons, particularly in the plural. See Luke xxi. 34.

ὅν.] Understand *κατὰ* or *καθ'*. In *what manner*, or, *in the manner in which*.

XIV. 3. *εἰ*.] This word is here used merely as a note of inter-

9 Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν.

12 Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα.

CHAP. XV.

8 Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῦ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὔρῃ;

9 Καὶ εὐροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα· Συγχαρήτέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώλεσα.

15 Καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν.

CHAP. XVI.

6 Ὁ δὲ εἶπεν· Ἐκατὸν βάτους ἐλαίου. Καὶ

rogation. The full sentence would be, "Tell me if," etc. Compare note on *μή*, Luke xi. 12.

XV. 8. *ἔρου*.] See note on ch. xiii. 8.

25. *ἤκουσε συμφωνίας*.] Verbs of *sensation* often govern a genitive of the object of perception.

εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ, καθίσας ταχέως, γράψον πεντήκοντα.

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

21 Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ.

23 Καὶ ἐν τῷ ᾧ ἤδη ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

24 Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

26 Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερώσιν.

XVI. 23. ἐπάρας.] 1 aorist participle, from ἐπαίρω. In liquid verbs, of which the penultimate syllable is *ai*, the *i* which is dropped in the formation of the first future in *ō*, is sometimes subscribed in the first aorist; as, αἶρω, 1 aorist ἦρα or ἦρα, and this restored *i* is preserved through the moods and participle. This subscription of *i* is more common when the penultimate is, by the Attic formation, changed from *a* into *η*; as, φαίνω, 1 aorist ἔφανα, Attic ἔφῃνα or ἔφῃνα.

24. ὕδατος.] governed by ἐπὶ, understood.

CHAP. XVII.

12 Καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἕστησαν πόρρῳθεν.

17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

24 Ὡσπερ γὰρ ἡ ἀστραπή ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν, εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

36 Δύο ἔσονται ἐν τῷ ἄγρῳ· ὁ εἰς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

CHAP. XVIII.

12 Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἔτι ἐν σοὶ λείπει· πάντα ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ, δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

CHAP. XIX.

16 Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσιεργάσατο δέκα μνᾶς.

XVII. 24. τῆς ... τὴν.] i.e. τῆς [χώρας] ... τὴν χώραν, from one region of heaven to another.

XVIII. 12. σαββάτου.] For the syntax of this genitive, see note on Mark xiii. 35.

33 Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύτετε τὸν πῶλον;

43 Ὅτι ἤξουσιν ἡμέραι ἐπὶ σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν.

CHAP. XX.

37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον, τὸν Θεὸν Ἀβραάμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

CHAP. XXI.

34 Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

CHAP. XXII.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

31 Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον.

XXI. 34. *ἑαυτοῖς.*] See note on Luke xiii. 34.

XXII. 24. τὸ τίς-αὐτῶν-δοκεῖ-εἶναι-μείζων.] The Greek neuter article is not only used to convert a verb into a substantive, as already remarked in note on Matt. xiii. 25, but is also prefixed when a whole clause is to be taken as equivalent to a substantive.

31. τοῦ σινιάσαι.] *for the purpose of sifting.* This is a common use of the infinitive mood with the genitive of the article, *ἐνεκα*

32 Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.

35 Καὶ εἶπεν αὐτοῖς· Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός.

44 Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο· ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσει θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

55 Ἀψάντων δὲ πῦρ ἐν μεσῷ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

CHAP. XXIII.

29 Ὅτι ἰδοῦ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν.

being understood. So Matt. xi. 1, *μετέβη τοῦ διδάσκειν*, he departed *for the purpose* of teaching. The article, however, is not always used. See Acts xiii. 44.

32. *ἐπιστρέψας*.] Here the active verb, *ἐπιστρέφω*, is taken in the middle or *neuter* sense. This use of the word is frequent in the New Testament. Compare Mark xiii. 16. Similarly, in Acts vii. 42, *ἔστρεψε* is used instead of *ἐστρεψε* *ἑαυτόν*. In like manner the Latin *verto*, and the English "to turn," are used as both active and neuter verbs.

σύ ποτε ἐπιστρέψας, στήριξον.] The participle of the aorist, like the pluperfect tense, frequently denotes an action which took place previously to another; as, *ἐμβὰς εἰς τὸ πλοῖον διεπέρασε*, *after having entered into a ship he passed over*; and it also, unlike the pluperfect, often denotes an action which *is to take place* previously to some other. *Ἐπιστρέψας*, here, is an illustration of the latter use of the aorist.

30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

31 Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη, ὑπέστρεφον.

CHAP. XXIV.

1 Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα· καὶ τινες σὺν αὐταῖς.

11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

JOHN.

CHAP. I.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

XXIV. 1. τῇ μιᾷ τῶν σαββάτων.] μιᾷ for πρώτη : on the first day [ἡμέρᾳ] after [ἀπὸ] the sabbath. The word σάββατον is used both in the singular and plural number to signify the sabbath day. In the singular, it is of the second declension; but in the plural, of the third, making the dative, σάββασι. See Matt. xii. 5.

ἦλθον.] the women came. The gender appears from φέρουσαι.

I. 29. τῇ ἐπαύριον.] i.e. τῇ ἡμέρᾳ. See notes on Matt. vi. 30, and Luke xxiv. 1.

CHAP. II.

9 Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος.

15 Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε.

CHAP. III.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;

20 Πᾶς γὰρ ὁ φαῦλα πράσσω, μισεῖ τὸ φῶς· καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

CHAP. IV.

9 Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ, Ἰουδαῖος ὢν, παρ' ἐμοῦ πιεῖν αἰτεῖς, οὗσης γυναικὸς Σαμαρεΐτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεΐταις.

14 Ὁς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ

IV. 14. οὗ.] This word is in the genitive by what is called *attraction*, which is when the relative, instead of agreeing with the antecedent as usual in gender and number only, agrees with it also in case. The English student would expect *ἐ*, the objective case, after δώσω.

ὑδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγή
 ὑδατος ἀλλομένου εἰς ζωὴν αἰώνιον·

52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ἣ
 κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς
 ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

CHAP. V.

14 Μετὰ ταῦτα εὕρισκει αὐτὸν ὁ Ἰησοῦς ἐν
 τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὲς γέγονας·
 μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.

CHAP. VI.

13 Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κο-
 φίλους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν
 κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν.

63 Τὸ πνεῦμά ἐστι τὸ ζωοποιούν, ἡ σὰρξ
 οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα ἃ ἐγὼ λαλῶ
 ὑμῖν, πνεῦμά ἐστι καὶ ζωὴ ἐστίν.

CHAP. VII.

7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ
 μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα
 αὐτοῦ πονηρά ἐστιν.

32 Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύ-
 ζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ

52. ἔσχε.] *was better*; literally, *had himself better*, *ἐαυτὸν* being understood. Ἐχω, with an adverb, is thus constantly used in the sense of *to be*: as, *κακῶς ἔχειν*, to be ill, to be badly off. This idiom resembles the Latin *se habere*, and the French *se porter*.

VI. 13. ἐγέμισαν κλασμάτων.] filled *with* the fragments. Verbs of *filling* are accompanied by a genitive of the material with which the thing spoken of is filled. Like the Latin *implentur Bacchi*. See note on Acts xxvii. 38.

Φαρισαῖοι καὶ οἱ Ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

CHAP. VIII.

4 Λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατειλήφθη ἐπαυτοφώρῳ μοιχευομένη.

20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.

CHAP. IX.

6 Ταῦτα εἰπὼν, ἔπτυσσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.

CHAP. X.

3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

CHAP. XI.

33 Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν αὐτόν.

X. 3. φωνῆς.] ἀκούω here governs a genitive of the *person*. See notes on Luke xv. 25, and Acts i. 4.

20. τί.] for διὰ τί, on account of what? i.e. why?

41 Ἦσαν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἤρε τους ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

44 Καὶ ἐξήλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

CHAP. XII.

13 Ἔλαβον τὰ βαῖτα τῶν φοινίκων, καὶ ἐξήλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραὴλ.

CHAP. XIII.

18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπήρην ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

24 Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

26 Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ὃς

XI. 44. πόδας.] bound as to his feet, i. e. having his feet bound. There is an ellipsis of κατὰ, as to. This idiom is common, and has been imitated by the Latin poets.

XII. 13. εἰς ὑπάντησιν αὐτῷ.] Substantives and other words derived from verbs, frequently govern the cases which the verbs themselves govern. Thus, the dative, αὐτῷ, is here governed by the substantive ὑπάντησις, since the verb ὑπαντάω, from which it is derived, governs a dative.

ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας
τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτη.

CHAP. XIV.

18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι
πρὸς ὑμᾶς.

CHAP. XVI.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν·
ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις
λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς
ἀναγγελῶ ὑμῖν.

CHAP. XVII.

11 Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι
ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι.

XIII. 26. βάψας.] This word is used twice in this verse; the time indicated in the first instance being the future, "when I shall have dipped it"; and the time in the second, the past, "after he had dipped it." Compare note on Luke xxii. 32. This variation of the time indicated by the aorist participle, according to the tense of the verb which accompanies it, justifies the name *aorist* (from *ἀόριστος*, indefinite). The aorist is also *indefinite* in another sense, being often used to signify actions that are always taking place, or sentiments which are always true, and which consequently require no limitation in point of time. For an example, see note on Matt. xiii. 15.

δίδωσι.] The present tense in narration presents a picture to the reader. See note on Matt. ii. 19. It is to be regretted that this *graphic* force of the original is not preserved in the Authorised Version.

Ἰούδα.] Supply τῷ *ὡς* after this word. Compare note on Mark xvi. 1.

XVI. 25. παρρησίᾳ.] This should not be considered as an adverb, but as the dative case of a substantive with the preposition *ἐν*, *with*, understood.

Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δεδωκάς μοι, ἵνα ὥσιν ἐν καθὼς ἡμεῖς.

CHAP. XVIII.

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν.

13 Καὶ ἀπήγαγον αὐτὸν πρὸς Ἀνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

CHAP. XIX.

2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω.

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἐκάστῳ στρατιώτῃ μέρος,) καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἁνθῆν ὑφαντὸς δι' ὅλου.

33 Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὥς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.

XIX. 23. *ἐκ τῶν.*] Supply *μερέων*, or some such word, "from the *parts* above."

33. *κατέαξεν.*] *ε* is the Attic augment. Compare note on Matt. xii. 20.

34 Ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ
τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ
ὕδωρ.

39 Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς
τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μίγμα
σμύρνης καὶ ἀλόης ὥσει λίτρας ἑκατόν.

CHAP. XX.

7 Καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς
αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ
χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

25 Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί·
Ἐωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς·
Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον
τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν
πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

CHAP. XXI.

25 Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν
ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ
αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα
βιβλία. Ἀμήν.

34. ἐξῆλθεν αἷμα καὶ ὕδωρ.] Two singular nominative cases
sometimes have a verb singular; whereas, in English, the verb is
invariably plural. The expression is, however, elliptical; ἐξῆλθεν
being understood again with ὕδωρ.

39. Ἐλθὼν.] The aorist is here used as a pluperfect, *who had
come*. Compare note on ch. xiii. 26.
νυκτὸς.] See note on Mark xiii. 35.

ACTS.

CHAP. I.

3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

4 Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου.

13 Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερφῶν, οὗ ἦσαν καταμένοντες, ὃ, τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου.

18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

I. 3. τὸ.] See note on Matt. xiii. 25.

τὰ.] Understand ῥήματα or πράγματα, "speaking the words or things respecting," etc.

4. ἦν.] See note on John x. 3. Here ἀκούω governs an accusative of the object, with a genitive of the person from whom it is heard. This is the most usual construction of ἀκούω.

13. ὃ, τε.] The article ὃ, followed by the enclitic τε, which throws back an acute accent upon ὃ, is separated from the enclitic by a comma, in order the better to distinguish the words from the single word ὅτε, when.

Ἰάκωβος Ἀλφαίου...Ἰούδας Ἰακώβου.] Supply υἱὸς after Ἰάκωβος, and ἀδελφὸς after Ἰούδας. See note on Mark xvi. 1.

CHAP. II.

13 Ἕτεροι δὲ χλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσὶ.

46 Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελαμβάνον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας.

CHAP. III.

7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρήμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.

11 Κρατοῦντος δὲ τοῦ ἱαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι.

CHAP. IV.

25 Ὁ διὰ στόματος Δαβὶδ τοῦ παιδὸς σου εἰπών· Ἰνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

34 Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων.

CHAP. VI.

14 Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰησοῦς

II. 13. γλεύκους.] See note on John vi. 13.

46. καθ' ἡμέραν.] for καθ' ἐκάστην ἡμέραν.

VI. 14. ἀκηκόαμεν.] This word is an instance of what is called the *Attic reduplication*, which is the repetition, before the ordinary

ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθνη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

CHAP. VII.

6 Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια.

7 Καὶ τὸ ἔθνος, ᾧ εἰς δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

16 Καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἑμμόρ τοῦ Συχέμ.

20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστείος τῷ Θεῷ, ὃς ἀνετράφθη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

23 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς

augment, of the first two letters of a verb beginning with a vowel.

VII. 16. τιμῆς.] The *genitive of the price* is always governed by ἀντί, understood or expressed.

Ἑμμόρ τοῦ Συχέμ.] Supply πατρὸς after τοῦ.

20. ἀστείος τῷ Θεῷ.] In 2 Cor. x. 4, δυνατὰ τῷ Θεῷ is rendered "mighty *through* God"; and as ἀστείος τῷ Θεῷ is a similarly constructed phrase, it might be rendered *fair through God*. The phrase is, however, usually regarded as equivalent to "exceeding fair"; and in the same manner δυνατὰ τῷ Θεῷ might not improperly be rendered *very* "mighty." Some produce instances to shew that ἀστείος τῷ Θεῷ is a Hebraism signifying *divinely* "fair."

χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ.

24 Καὶ ἰδὼν τινα ἀδικούμενον, ἡμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον.

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα ᾤφθη αὐτῷ ἐν τῷ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

36 Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου; καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ, ἔτη τεσσαράκοντα.

42 Ἐστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφῆτων· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;

54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

CHAP. IX.

5 Εἶπε δέ· Τίς εἶ, Κύριε; Ὁ δὲ Κύριος

23. ἀνέβη.] *it came into his heart.* This verb may be considered as impersonal; or as having the verb, ἐπισκέψασθαι, as its nominative case; or διαλογισμὸς, *the thought*, may be understood, *the thought came into his mind to ...*

42. ἔστρεψε.] See note on Luke xxii. 32.

οἶκος.] The Attic sometimes makes the vocative the same as the nominative, in cases where it differs in the common dialect. Another example is, ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες, "My God, my God, why hast Thou forsaken Me." *Not always*, see ch. ix. 5.

εἶπεν· Ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζεις.

7 Οἱ δὲ ἄνδρες, οἱ συνοδεύοντες αὐτῷ, εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὥσεί λεπίδες, ἀνέβλεψέ τε παραχρῆμα· καὶ ἀναστὰς ἐβαπτίσθη.

43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

CHAP. X.

28 Ἐφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε, μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον.

CHAP. XII.

6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ

IX. 43. *ἡμέρας*.] Accusative of time, *quamdū*, i.e. answering to the question, *how long*? See note on Matt. xii. 40. Παρά is here equivalent to the French, *chez*.

X. 28. *ἐπίστασθε*.] The student must not confound this verb with the compounds of *ἵστημι*. It is derived from *ἵστημι*, *to know*, of which the middle or passive, *ἵσ(τ)μαι*, inserts *τ* for the purpose of giving firmness to the enunciation of the word. He will always be able to distinguish between this word and the compound of *ἵστημι* with *ἐπὶ*, by recollecting that in consequence of the aspirated vowel of *ἵστημι*, the *π* of *ἐπὶ* becomes *φ*, and the compound, *ἐφ-ἵστημι*; whereas the *π* remains unaltered in compounding *ἐπὶ* with *ἵσ(τ)μαι* into *ἐπίσταμαι*.

δύο στρατιωτῶν, δεδεμένος ἀλύσεισι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν.

8 Εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περιζῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.

10 Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσιν εἰς τὴν πόλιν, ἣτις αὐτομάτη ἡνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

22 Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνή, καὶ οὐκ ἀνθρώπου.

CHAP. XIII.

10 Εἶπεν· Ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;

11 Καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σε· καὶ ἔση τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειραγωγούς.

44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκούσαι τὸν λόγον τοῦ Θεοῦ.

46 Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαλη-

XII. 10. ῥύμην.] Understand διὰ before this word.

XIII. 44. ἀκούσαι. See note on Luke xxii. 31.

θῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξιόους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη.

50 Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν.

CHAP. XIV.

10 Εἶπε μεγάλη τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἤλλετο, καὶ περιεπάτει.

16 Ὃς ἐν ταῖς παρωχημέναις γενεαῖς εἶασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν.

17 Καί τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

CHAP. XV.

20 Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

29 Ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε· Ἐρρῶσθε.

XIV. 16. *εἶασε*.] An example of the change of *ε* in augmentation into *ει* instead of *η*. Other verbs which admit this species of augment are, *ἔχω*, *ἔλω*, *ἔλκω*, *ἔπω*, and a few more.

17. *τροφῆς*.] See note on John vi. 13.

CHAP. XVI.

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προ-
σευχήν, παιδίσκην τινὰ ἔχουσιν πνεῦμα Πύ-
θωνος, ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλήν
παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη.

26 Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε
σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεφύ-
χθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάν-
των τὰ δεσμὰ ἀνέθη.

29 Αἰτήσας δὲ φῶτα, εἰσεπήδησε, καὶ, ἔντρο-
μος γενόμενος, προσέπεσε τῷ Παύλῳ καὶ τῷ
Σίλῳ.

CHAP. XIX.

12 Ὡστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέ-
ρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμι-
κίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς
νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι
ἀπ' αὐτῶν

CHAP. XX.

9 Καθήμενος δὲ τις νεανίας, ὀνόματι Εὐτυ-
χος, ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ,
διαλεγόμενου τοῦ Παύλου ἐπὶ πλείον, κατε-
νεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστεύγου
κάτω· καὶ ἦρθη νεκρός.

11 Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευ-
σάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς,
οὕτως ἐξῆλθεν.

XVI. 26. ἀνεφύχθησαν.] An example of the Attic double aug-
mentation, the syllabic augment being prefixed in addition to
the temporal.

CHAP. XXI.

18 Τῇ δὲ ἐπιούσῃ εἰσῇι ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι.

30 Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

CHAP. XXII.

7 Ἐπεσὸν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοῦλ, Σαοῦλ, τί με διώκεις;

24 Ἐκέλευσεν αὐτὸν ὁ χιλιάρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μᾶστιξιν ἀνετάξεσθαι αὐτόν· ἵνα ἐπιγνῶ, δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

CHAP. XXIII.

20 Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὥς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

XXI. 18. ἐπιούσῃ.] Supply ἡμέρᾱ. Compare notes on Matthew vi. 30, Luke xxiv. 1, and John i. 29.

30. εἶλκον.] See note on ch. xiv. 16.

XXIII. 20. τοῦ ἐρωτῆσαι.] *for the purpose of asking.* See note on Luke xxii. 31.

καταγάγῃς.] The Attic reduplication. See note on ch. vi. 14.

CHAP. XXIV.

16 Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον
συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώ-
πους διαπαντός.

CHAP. XXV.

17 Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν
μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ
βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.

CHAP. XXVI.

22 Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ,

XXIV. 16. ἀσκῶ.] Supply *ἐμαυτὸν, I exercise myself*. The active voice is here used in the sense of the middle. See note on Luke xii. 32.

διαπαντός.] adverb, *always*. It is really an elliptical expression for *διὰ παντὸς χρόνου, through all time*.

XXV. 17. ἐνθάδε.] *hither*, from *ἐνθα, here*, and *δέ*, which in this case is an enclitic particle, indicating *motion to*. This use of *δέ*, as an enclitic, is common among the poets; as, *πόλεμόνδε, to war*; *Οὐλυμπόνδε, to Olympus*. On the contrary, the particle *θὲ* or *θεν*, also an enclitic, is used to signify *motion from* a place, in a great number of instances; as, *μακρόθεν, or ἀπὸ μακρόθεν, from afar*; *οὐρανόθεν, from heaven*; *ἐντεῦθεν* (from *ἐνθα, hence*, etc. The change of the aspirate mute of *ἐνθα* into *τ*, in the last compound (*ἐντεῦθεν*), is remarkable as illustrating two orthographical principles:—1. That two consecutive syllables in the same word rarely begin with aspirates, and never with aspirate mutes of the same class, i.e. labials, dentals, or gutturals; and, 2. That in cases where such syllables are brought into connexion, the initial mute of the first of the two, and not of the second, changes its order from aspirate to smooth, i.e. from *φ* to *π*, from *θ* to *τ*, or from *χ* to *κ*.

τῇ ἐξῆς.] i.e. *τῇ ἡμέρᾳ*. See note on ch. xxi. 18, and the notes there referred to.

ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων, ὦν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς.

CHAP. XXVII.

10 Λέγων αὐτοῖς· Ἄνδρες, θεωρῶ, ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημείας, οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν.

12 Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν, ἀναχθῆναι καὶ κεῖθεν, εἴ πως δύναιτο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον.

13 Ὑποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσπον παρέλγοντο τὴν Κρήτην.

14 Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὃ καλούμενος Εὐροκλύδων.

28 Καὶ βολίσαντες, εἶρον ὀργυιὰς εἴκοσι·

XXVII. 12. *καὶ κεῖθεν.*] See note on Mark xvi. 18.

13. *ἄραντες.*] i.e. ἀγκύραν, having lifted or weighed anchor. Others understand, ναῦν.

14. *ἔβαλε.*] struck *itself* (ἐαυτὸν) against it. It may be observed, in general, that when active verbs are used in a neuter or middle sense, the reciprocal pronoun, ἐαυτὸν, is understood.

αὐτῆς.] Some consider the pronoun as referring to Κρήτην in the preceding verse. Others refer it to ναῦν, understood there after ἄραντες. The sentence might be rendered *a tempestuous wind struck against her*, i.e. against the ship. It is however to be observed that, throughout the chapter, the ship is called πλοῖον, except in ver. 41, where it is called ναῦς.

βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιᾶς δεκαπέντε.

38 Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

40 Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσει, κατεῖχον εἰς τὸν αἰγιαλόν.

41 Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

43 Ὁ δὲ ἐκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσε τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι·

44 Καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς

38. τροφῆς.] See note on John vi. 13, and Acts ii. 13. In all these cases the preposition, ἐκ, is understood before the genitive.

40. εἶων.] After this word supply ἐαυτοὺς, or τὸ πλοῖον, *They committed themselves, or the ship, to the sea.* The words, τὸ πλοῖον, are also to be understood in this verse after κατεῖχον. Others, after εἶων, understand ἀγκύρας, taken from the preceding clause. The interpretation, according to this view, would be, "Having cut off the anchors, they let them fall into the sea."

πνεύσει.] Supply αὐρα.

41. ἐρείσασα,] *having fixed itself* [ἐαυτῇ, understood], i. e. *stuck fast.*

43. ἀπορρίψαντας.] Supply ἐαυτοὺς.

44. οὓς μὲν... οὓς δὲ.] In distributive sentences, οἱ μὲν, followed by οἱ δὲ, signifies, *some ... others.* See Matt. xiii. 23, where ὁ μὲν... ὁ δὲ, is used in a similar manner.

τῶν.] i. e. τῶν [μερῶν] *some of the [parts] of the ship.*

δὲ ἐπὶ τίνων τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

CHAP. XXVIII.

2 Οἱ δὲ βάρβαροι παρείχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψῦχος.

3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θερμῆς ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.

6 Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἣ καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον, θεὸν αὐτὸν εἶναι.

9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο.

XXVIII. 2. τυχοῦσαν.] τυγχάνω is *to happen*. Hence the participle, τυχών, is *any that has happened or may happen*, i. e. *such as is commonly found*; thus, οὐ τὴν τυχοῦσαν φιλανθρωπίαν, comes to signify, *no common, or no little kindness*.

ἐφεστῶτα.] Att. for ἐφεστήκωτα. In a few perfects from verbs in *άω*, the penultimate vowel *η* is sometimes shortened by restoring the vowel of the root, which has been lengthened to form the perfect, and *κ* is dropped: as, ἔσταα for ἔστηκα, γέγαα for γέγηκα. The participle, ἐσταῶς, from this contracted perfect is still further contracted in the Attic dialect, and converted into ἐστῶς, which is declined, -ῶς, -ῶσα, -ῶς, not -ῶς, -ῶια, -ῶς. The neuter is ἐστῶς, not ἐστὸς, since by the laws of contraction the neuter ἐσταῶς becomes ἐστῶς; but the feminine is not only contracted, but the form of declension is changed. This Attic feminine occurs in John viii. 9.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωτὶ ἕως ἐσπέρας.

ROMANS.

CHAP. I.

29 Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας·

30 Ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὕβριστας, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς.

CHAP. II.

1 Διὸ ἀναπολόγητος εἶ, ὃ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

CHAP. III.

13 Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς

23. τὰ.] See note on Acts i. 3.

III. 13. ἀνεωγμένος.] The Attic double augment. See note on John xix. 33, and compare note on Acts vi. 14. The tendency in the Attic dialect to increase the length of vowels and to introduce a new syllable, in the augmented tenses of verbs beginning with a vowel, is one of its most characteristic features. The augment is sometimes even tripled, as in the case of

γλώσσαις αὐτῶν ἐδολιούσαν· ἰὸς ἀσπίδων ὑπὸ
τὰ χεῖλη αὐτῶν.

14 Ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.

CHAP. V.

7 Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀπο-
θανεῖν.

CHAP. VIII.

8 Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ
δύνανται.

CHAP. IX.

20 Μενούνηγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀντα-
ποκρινόμενος τῷ Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ
πλάσαντι· Τί με ἐποίησας οὕτως;

27 Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ·
Ἐὰν ᾗ ὁ ἀριθμὸς τῶν νιῶν Ἰσραὴλ ὡς ἡ ἄμμος
τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.

CHAP. XI.

4 Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός;
Κατέλιπον ἐμαντῷ ἐπτακισχιλίους ἄνδρας, οἵτινες
οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

ἠνεύχθησαν, 3 pl. 1 aor. p. of ἀνοίγω. Another instance of double
augmentation is ἠμελλε, 3 sing. imperf. of μέλλω.

ἐδολιούσαν.] 3 plur. imperf. of δολιεύω, Boeotic for ἐδολιούν. So
ἦλθοσαν for ἦλθον.

XI. 4. τῇ Βάαλ.] i. e. to the image [εἰκόνη] of Baal. This ex-
pression resembles the phrases, εἰς ἄδου, ἐν ἄδου, i. e. εἰς οἶκον
ἄδου, ἐν οἴκῳ ἄδου; and the Latin, *ad Veneris*, i. e. To Venus's
(temple). Βάαλ, however, is sometimes feminine in the Septua-
gint.

9 Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.

10 Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ, ἀγριέλαιος ὢν, ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου.

33 Ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

CHAP. XII.

20 Ἐὰν οὖν πεινᾷ ὁ ἐχθρὸς σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

I. CORINTHIANS.

CHAP. III.

19 Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι· γέγραπται γάρ· Ὁ δραστήσιμος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

10. τοῦ βλέπειν.] See note on Luke xxii. 31.

CHAP. IV.

8 Ἦδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε· ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

13 Βλασφημούμενοι, παρακαλοῦμεν ὥς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

CHAP. VII.

5 Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

35 Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως.

CHAP. VIII.

10 Ἐὰν γάρ τις ἴδῃ σε, τὸν ἔχοντα γινῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ὁ συνείδησις αὐτοῦ, ἀσθενοῦς ὄντος, οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

13 Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

CHAP. IX.

9 Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται· Οὐ

VII. 5. ἀκρασίαν.] The word, ἀκρασία, from *a*, *not*, and *κράσις*, *mixture*, is primitively applied to a *bad temperature* of the air, and

φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ;

17 Εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

26 Ἐγὼ τοίνυν οὕτω τρέχω, ὥς οὐκ ἀδήλως· οὕτω πυκτεύω, ὥς οὐκ ἀέρα δέρω.

CHAP. XI.

6 Εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

15 Γυνή δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

CHAP. XII.

17 Εἰ ὅλον τὸ σῶμα ὀφθαλμοῦς, ποῦ ἡ ἀκοή; Εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις;

28 Καὶ οὗς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ, πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα

opposed to *εὐκρασία*, a good temperature. Hence *εὐκρασία* and *ἀκρασία* are also used to express a happy mixture or temperament of the body, or the reverse; but in this passage, *ἀκρασία* is used in the sense of *ἀκράτεια*, incontinence, intemperance. When taken in this sense, *ἀκρασία* ought to be considered as a derivative of *ἐκρατής*, incontinent, rather than of *κράσις*.

IX. 9. βοῶν.] This genitive is governed by *περὶ*, understood.

17. οἰκονομίαν πεπίστευμαι.] *I have been intrusted [with] the stewardship, I have the stewardship committed to me*; for ἡ οἰκονομία πεπίστευταί μοι. This is not an unusual construction of the passive voice. Another instance of it occurs in Rom. iii. 2.

XII. 28. οὗς μὲν.] See note on Acts xxvii. 44. The corresponding οὗς δὲ is here omitted.

ιαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

CHAP. XIII.

1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν, ἡ κύμβαλον ἀλαλάζον.

4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται.

CHAP. XIV.

7 Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

30 Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

CHAP. XV.

15 Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἡγείρε τὸν Χριστόν· ὃν οὐκ ἡγείρεν, εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

31 Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν

XIV. 7. ὅμως.] *ὅμως* seems here to be used in the sense of *ὁμῶς*, a contracted form of *ὁμοίως* in *like wise* or *similarly*.

ἄψυχα.] i.e. *ὄργανα*, *instruments*.

XV. 15. εἶπερ ἄρα.] The force of these particles is, *if (εἰ) at least (πὲρ) for argument's sake, or forsooth (ἄρα)*.

31. νῆ.] This particle is used in affirmative adjurations; *μὰ*, in negative (but sometimes in affirmative) oaths. Both are followed by an accusative case. The word, *δμνυμι* (or *μαρτύρομαι*,

καύχῃσιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

33 Μὴ πλανᾶσθε. Φθείρουσιν ἡθὴ χρηστὴ ὁμιλία κακαί.

II. CORINTHIANS.

CHAP. II.

14 Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

17 Οὐ γάρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

CHAP. III.

15 Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται.

or the like), is generally expressed with them. It is here understood.

33. φθείρουσιν.] For φθείρουσι by the usual paragoge. The words,

Φθείρουσιν ἡθὴ χρηστὴ ὁμιλία κακαί,

form a trimeter or Senarian Iambic verse, a quotation from the comic poet Menander. Others read χρηστὰ, which reduces the verse to prose, and it then ceases to be a direct citation.

χρηστὴ] for χρηστὰ. After the apocope of α, the τ coming before the aspirated vowel ε, in the next word, becomes the aspirate of its class (dentals). This is a consequence of a very general law for the assimilation of the *order* of a mute to that of the letter coming after it. Compare note on Acts xxv. 17.

16 Ἦνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

CHAP. IV.

17 Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν.

CHAP. V.

2 Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες.

CHAP. VI.

7 Ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὄπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν.

CHAP. VII.

7 Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ἢ παρεκλήθῃ ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον χαρῆναι.

III. 16. ἐπιστρέψῃ.] See note on Luke xxii. 32.

IV. 17. τὸ παραυτίκα ἐλαφρὸν.] It is an ordinary idiom in Greek to use adverbs of time, instead of adjectives, with substantives; as, ὁ νῦν βασιλεὺς, the *now* king; οἱ τότε Ἕλληνες, the *then* Greeks. So here (the adjective ἐλαφρὸν being taken substantively) the phrase, τὸ παραυτίκα ἐλαφρὸν, means *the momentary lightness*.

καθ' ὑπερβολὴν εἰς ὑπερβολὴν.] *In excess to excess*, i. e. *immeasurably surpassing all expression*, a phrase indicative of the inconceivable vastness of eternity.

CHAP. VIII.

20 Στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότῃ τῇ διακονουμένῃ ὑφ' ἡμῶν.

CHAP. IX.

2 Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρ-
σκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζήλος
ἠρέθισε τοὺς πλείονας.

CHAP. X.

2 Δέομαι δὲ, τὸ μὴ παρὼν θαρρήσῃαι τῇ πε-
ποιθήσει, ἣ λογίζομαι τολμῆσαι ἐπὶ τινὰς τοὺς
λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπα-
τοῦντας.

4 Τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρ-
κικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν
ὀχυρωμάτων.

CHAP. XI.

2 Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην
γὰρ ὑμᾶς ἐνὶ ἀνδρὶ, παρθένον ἀγνὴν παραστήσαι
τῷ Χριστῷ.

8 Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον,
πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς
καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός.

25 Τρὶς ἐρράβδισθην, ἅπαξ ἐλιθάσθην, τρὶς
ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.

X. 4. δυνατὰ τῷ Θεῷ.] See note on Acts vii. 20.

XI. 26. γένους.] Understand ἐμοῦ, i.e. by my countrymen.

26 Ὅδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύνοις ληστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἔθνων, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσῃ, κινδύνοις ἐν ψευδαδέλφοις·

27 Ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.

33 Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

CHAP. XII.

4 Ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

15 Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανη-

27. ἀγρυπνίαις] From *a*, *not*, and *ὑπνος*, the letters *γρ* being *euphoniæ gratiâ*, to prevent the hiatus in *ἀϋπνία*.

XII. 4. ἐξόν.] Participle neuter, from the impersonal verb *ἔξεστι*, it is *lawful* or *permissible*. To make the sentence complete, *ἐστὶ* should be understood, but the word *ἐξόν* is often put *absolutely* in the sense of *when it is lawful*. This is sometimes called the *nominative* or *accusative absolute*.

15. ἥδιστα.] Superlative adverb. The comparative and superlative of adverbs derived from adjectives is generally the neuter of the corresponding degree of the adjective. Sometimes the neuter singular is used, sometimes the neuter plural; as *ταχὺ*, comparative *θάρρον* (the neuter *singular* of the adjective), superlative *τάχιστα* (the neuter *plural* of the adjective).

θήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι.

GALATIANS.

CHAP. I.

23 Μόνον δὲ ἀκούοντες ἦσαν· Ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν, ἣν ποτε ἐπόρθει.

CHAP. II.

5 Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

9 Καὶ γνόντες τὴν χάριν τὴν δοθείσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιᾶς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν.

CHAP. III.

1 Ὡ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι; οἷς κατ' ὄφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἑσταυρωμένος.

5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου, ἢ ἐξ ἀκοῆς πίστεως;

II. 9. ἡμεῖς.] Supply πορευόμεθα.

CHAP. V.

9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε, μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

CHAP. VI.

7 Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὁ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνην ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

EPHESIANS.

CHAP. I.

14 Ὃς ἐστὶν ἀρράβων τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

CHAP. IV.

14 Ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι

V. 13. *μη*.] After *μη* supply *δίδοτε*.

VI. 7. *ὁ...ἐὰν*.] Like *ἂν, ἐὰν*, when used with the subjunctive (as here), and preceded by the relative pronoun *ὅς*, signifies *-soever*. At the beginning of a sentence, *ἐὰν* generally means *if*; or, if followed by *μη*, *except*. On the force of *ἂν*, when used with the indicative, see note on Matt. xi. 21.

16. *εἰρήνη*.] Understand *ἔσται*.

καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας,
ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς
τὴν μεθοδείαν τῆς πλάνης.

19 Οἵτινες ἀπηλγηκότες, ἑαυτοὺς παρέδωκαν
τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν
πλεονεξίᾳ.

CHAP. V.

6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ
ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς
υἱοὺς τῆς ἀπειθείας.

13 Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς,
φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι.

27 Ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον,
τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, ἢ
τι τῶν τοιούτων, ἀλλ' ἵνα ᾗ ἁγία καὶ ἄμωμος.

CHAP. VI.

14 Στήτε οὖν περιζωσάμενοι τὴν ὀσφῦν ὑμῶν
ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς
δικαιοσύνης.

16 Ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς
πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ
πονηροῦ τὰ πεφυρωμένα σβέσαι.

21 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί
πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγα-
πητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ.

PHILIPPIANS.

CHAP. I.

22 Εἰ δὲ τὸ ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι, οὐ γνωρίζω.

28 Καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μὲν ἐστὶν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.

CHAP. II.

10 Ὡς ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων.

CHAP. III.

1 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

8 Ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐξήμιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω.

CHAP. IV.

8 Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσ-

I. 22. εἰ δέ.] Supply μοι συμβῇ. If to live in the flesh *fall to my lot*. Also after τοῦτό μοι supply ἔσται.

III. 1. τὰ αὐτὰ.] αὐτὸς by itself is *he*; but with the article, ὁ αὐτὸς is *the same*.

φιλή, ὅσα εὐφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε.

10 Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ.

COLOSSIANS.

CHAP. I.

23 Εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανόν· οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

IV. 8. ἀρετὴ.] The original signification of ἀρετὴ—from Ἄρης, Mars, or ἀρρῆν, a male—was *martial* or *manly prowess*, the power of defending the existence of the community being regarded as the primary *virtue*, as *virtue*, κατ' ἐξοχὴν. This idea is also conveyed in the derivation of ἀρείων, *better*, and ἀριστος, *best*, from the same root, Ἄρης. The derivation of the Latin *virtus*, from *vir*, a man, is precisely similar. Subsequently, the words ἀρετὴ and *virtus* comprehended all the virtues; but, in the classical writers, they still usually preserved their primitive force. Hence, in the summary of Christian qualities given in the text, ἀρετὴ is evidently used by the apostle to express the *active* or *militant* virtues, as distinguished from the negative ones enumerated in the earlier part of the verse.

10. τὸ...φρονεῖν.] This substantive-infinitive is governed by κατὰ understood. Compare notes on Matt. xiii. 25, and Luke xxii. 31.

I. 23. εἴ γε] *if at least*.

εὐαγγελίου οὗ.] The relative is in the genitive by *attraction*. See note on John iv. 14.

CHAP. II.

21 Μὴ ἄψη, μηδὲ γέυση, μηδὲ θίγῃς.

CHAP. III.

11 Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομή καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν.

15 Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι, καὶ εὐχάριστοι γίνεσθε.

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως· ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νοθετοῦντες ἑαυτοὺς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Κυρίῳ.

CHAP. IV.

6 Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι.

10 Ἀσπάζεταιται ὑμᾶς Ἀρίσταρχος ὁ συναιχ-

III. 11. ἔνι] for ἔνεστι.

16. πλουσίως] ἵνα ἦτε, in order that ye may be, or some such words, are wanting here to complete the sense.

IV. 6. ὑμῶν.] Understand ἑστω.

εἰδέναι] in order that ye may know. Compare note on Luke xii. 31.

μάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα,
περὶ οὗ ἐλάβετε ἐντολὰς· εἰς ἔλθῃ πρὸς ὑμᾶς,
δέξασθε αὐτόν.

I. THESSALONIANS.

CHAP. II.

2 Ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες,
καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα
ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέ-
λιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.

5 Οὐτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενή-
θημεν, καθὼς οἴδατε· οὐτε ἐν προφάσει πλεο-
νεξίας, Θεὸς μάρτυς.

7 Ἀλλ' ἐγενήθημεν ἥπιοι ἐν μέσῳ ὑμῶν, ὥς
ἂν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα·

8 Οὕτως, ἡμειρόμενοι ὑμῶν, εὐδοκοῦμεν μετα-
δοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ,
ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ
ἡμῖν γεγέννησθε.

CHAP. V.

6 Ἄρα οὖν μὴ καθεύδωμεν ὥς καὶ οἱ λοιποὶ,
ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

10. Βαρνάβα.] Genitive of Βαρνάβας. Scriptural proper names in *as* form the genitive by dropping *s*. In the other cases they are inflected regularly.

V. 6. Ἄρα οὖν.] These words taken together mean *therefore*, or *therefore at length*, or *to conclude*.

II. THESSALONIANS.

CHAP. I.

9 Οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ.

I. TIMOTHY.

CHAP. II.

2 Ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπερ-
οχίᾳ ὄντων· ἵνα ἡρεμον καὶ ἡσύχιον βίον διά-
γωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

7 Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος,
(ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι) δι-
δάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας
ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς
ὀργῆς καὶ διαλογισμοῦ.

9 Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ
κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν
ἐαυτάς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρί-
ταις, ἢ ἱματισμῷ πολυτελεῖ.

12 Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ
αὐθεντεῖν ἄνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

II. 12. αὐθεντεῖν.] The word αὐθέντης or αὐτοέντης (from αὐτός and ἔημι) originally signified a *murderer*, and particularly one who lays violent hands on himself, a *suicide*. It also meant one acting by his own independent power, an *autocrat*, an *originator*. Hence αὐθεντέω comes to signify, to *exercise irresponsible power*,

CHAP. III.

3 Μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχρο-
κερδῇ· ἀλλ' ἐπεικῇ, ἄμαχον, ἀφιλάργυρον.

7 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν
ἀπὸ τῶν ἔξωθεν· ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ
καὶ παγίδα τοῦ διαβόλου.

CHAP. IV.

7 Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους
παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.

CHAP. V.

4 Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μαν-
θανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ
ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ
ἐστὶ καλὸν, καὶ ἀπόδεκτον ἐνώπιον τοῦ Θεοῦ.

6 Ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε.

23 Μηκέτι ὑδροπότηι, ἀλλ' οἶνφ ὀλίγφ χρῶ
διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου
ἀσθενείας.

or *tyrannize, over*. Some make it equivalent to *ἐξουσιάζω, to exercise authority over*; but it is here, probably, a much more emphatic word, and more nearly represented by the English *domineer*.

V. 4. *ἔκγονα*.] *Descendants*. In the Authorised Version, the word "nephews" is to be taken in its old sense of *posterity more remote than children*, and is equivalent to the Latin *nepotes*.

εὐσεβεῖν.] The substantive *εὐσέβεια* is used to signify, not only the veneration due to the Deity, but, secondarily, the reverential or pious fulfilment of duty, particularly towards parents. In this passage the verb, *εὐσεβέω*, is taken in the latter of those acceptations. A similar subordination of signification is traceable in the Latin *pius*, and the English *piety*. Some understand *eis* or *κατὰ* before *οἶκον*.

CHAP. VI.

8 Ἐχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθῆσόμεθα..

10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλὰς.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν.

21 Ἦν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἡστούχησαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

II. TIMOTHY.

CHAP. I.

5 Ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέγκησε πρῶτον ἐν τῇ

VI. 21. χάρις.] Supply ἔστω.

I. 5.] ἀνυποκρίτου.] When *a*, *not*, is compounded with a word beginning with a vowel, the letter *ν* is generally inserted, *euphoniæ gratiâ*, to prevent the hiatus caused by the concurrence of two vowels; as in this word *ἀνυπόκριτος*, and in the word *ἀνήμερος*. The negative prefix *a* is related to the preposition *ἀνευ*, *without*. The *ν* is retained before a vowel; just as the *n* of the Anglo-Saxon indefinite article *an* is retained when the substantive with which it is joined begins with a vowel. The inseparable negative particle, *ἀν*-, corresponds with the Latin *in*-, and the English *un*-, in such words as *in-utilis* *un-happy*.

μάμμη σου Λαῖδι, καὶ τῇ μητρὶ σου Εὐνείκῃ·
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

CHAP. II.

5 Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, εἰὰν
μὴ νομίμως ἀθλήσῃ.

17 Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν
ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φιλητός.

20 Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκευὴ
χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστρά-
κινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.

CHAP. III.

1 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις
ἐνστήσονται καιροὶ χαλεποί.

3 Ἀστοργοί, ἄσπονδοί, διάβολοι, ἀκρατεῖς,
ἀνήμεροι, ἀφιλάγαθοι.

13 Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκό-
ψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώ-
μενοι.

17 Ἴνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς
πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

CHAP. IV.

3 Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσης
διδασκαλίας οὐκ ἀνέξονται· ἀλλὰ κατὰ τὰς ἐπι-
θυμίας τὰς ἰδίας ἐαυτοῖς ἐπισωρεύουσιν διδασ-
κάλους, κνηθόμενοι τὴν ἀκοήν.

καὶ ἐν σοί.] Supply ἐνώκησε.

II. 20. ἃ μὲν... ἃ δὲ.] See note on Acts xxvii. 44.

III. 3. ἀνήμεροι.] See note on ch. i. 5.

13 Τὸν φερόντην ὃν ἀπέλιπον ἐν Τρωάδι
παρὰ Κάρπφ, ἐρχόμενος φέρε, καὶ τὰ βιβλία,
μάλιστα τὰς μεμβράνας.

TITUS.

CHAP. I.

11 Οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους
ἀνατρέπουσι, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ
κέρδους χάριν.

15 Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ
μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ
μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

CHAP. II.

10 Μὴ νοσφίζομένους, ἀλλὰ πίστιν πᾶσαν
ἐνδεικνυμένους ἀγαθὴν· ἵνα τὴν διδασκαλίαν
τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

PHILEMON.

20 Ναὶ, ἀδελφὲ, ἐγὼ σου ὀναίμην ἐν Κυρίῳ·
ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ.

I. 11. d.] This is not the nominative case to δεῖ, which is an impersonal verb; but the accusative case after διδάσκειν, understood after δεῖ, *teaching things which it is necessary for them not to teach.*

20. ὀναίμην.] The optative mood is here used in its proper and peculiar sense; namely, to express a wish: *May I have joy of thee.*

HEBREWS.

CHAP. II.

17 Ὅθεν ὥφειλε κατὰ πάντα τοῖς ἀδελφοῖς
ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς
ἀρχιερεὺς τὰ πρὸς τὸν Θεόν, εἰς τὸ ἰλάσκεσθαι
τὰς ἁμαρτίας τοῦ λαοῦ.

CHAP. III.

10 Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ
εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ
ἔγνωσαν τὰς ὁδοὺς μου.

17 Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη;
Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν
τῇ ἐρήμῳ;

CHAP. IV.

3 Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ
πιστεύσαντες, καθὼς εἶρηκεν· Ὡς ὅμοσα ἐν τῇ
ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσιν

II. 17. τὰ πρὸς τὸν Θεόν.] *As to the things appertaining to God.*
The full construction is, κατὰ τὰ ἀνήκοντα πρὸς τὸν Θεόν.

III. 17. ἔτη.] The accusative of time, *how long*. The idiom is
identical with the English, which frequently omits the preposi-
tion (*during* or *for*) in such cases. See note, Acts ix. 43.

IV. 3. εἰ.] This particle has here the force of a negative. The
same form is used in ch. iii. 11; also in Mark viii. 12. It may be
regarded as belonging to the class of expressions (common among
the ancients) called *euphemismus*, in which a mild form of denial
or statement is used. The suppressed consequent of the hypo-
thetic proposition may be supplied in some such manner as this:
If they enter into my rest, then... I shall have sworn falsely. The
idiom is used only in oaths and solemn asseverations.

μον· καὶ τοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

12 Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργῆς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

CHAP. V.

9 Καὶ τελειωθείς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἷτιος σωτηρίας αἰωνίου.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν· ἐπεὶ νωθοὶ γεγόνατε ταῖς ἀκοαῖς.

12 Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.

CHAP. VI.

7 Γῇ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις, δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ.

14 Ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.

VI. 14. ἡ μὲν.] The formula ἡ μὲν, *assuredly*, is in the highest degree emphatic. It is used to introduce the actual words of an oath. The Ionic form, ἡ μὲν, is used in a precisely similar manner in Iliad i. 77.

16 Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος.

CHAP. VII.

3 Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

4 Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

22 Κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

CHAP. IX.

4 Χρυσοὺν ἔχουσα θυματήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῇ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης.

13 Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

19 Λαλῆθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε.

VII. 4. δεκάτην.] An adjective, agreeing with *μερίδα* understood.

CHAP. XI.

7 Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέ-
πω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβω-
τὸν εἰς σῴτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέ-
κρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιο-
σύνης ἐγένετο κληρονόμος.

22 Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου
τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν
οστέων αὐτοῦ ἐνετείλατο.

33 Οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,
εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν,
ἔφραξαν στόματα λεόντων.

37 Ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθη-
σαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν
μηλωταῖς, ἐν αἰγείοις δέρμασιν· ὑστερούμενοι,
θλιβόμενοι, κακουχούμενοι.

CHAP. XII.

1 Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περι-
κείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμε-
νοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι'
ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἁ-
γῶνα.

5 Καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις
ὑμῖν ὡς υἱοῖς διαλέγεται· Ὡς μου, μὴ ὀλιγῶρει
παιδείας Κυρίου, μηδὲ ἐκλύου, ὑπ' αὐτοῦ ἐλεγ-
χόμενος.

8 Εἰ δὲ χωρὶς ἔστε παιδείας, ἧς μέτοχοι γε-
γόνασι πάντες, ἄρα νόθοι ἔστε καὶ οὐχ υἱοί.

XI. 22. τελευτῶν.] See note, Matt. ix. 18.

33. εἰργάσαντο.] See note, Acts xiv. 16.

18 Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνώφῳ, καὶ σκότῳ, καὶ θνέλλῃ,

19 Καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο, μὴ προστεθῆναι αὐτοῖς λόγον.

23 Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων.

CHAP. XIII.

4 Τίμος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοιτὴ ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

6 Ὡστε θαρρόντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθός, καὶ αὐτὸ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

JAMES.

CHAP. I.

11 Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

XII. 18. ψηλαφωμένῳ.] The participle ψηλαφόμενος, which is touched or felt, is here taken in the sense of the verbal adjective ψηλαφητός, capable of being felt, i. e. tangible or material; as in the phrase of the Septuagint, ψηλαφητὸν σκότος, "darkness which may be felt," palpable darkness, Exodus x. 21.

19 Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.

23 Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

26 Εἴ τις δοκεῖ θρησκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

CHAP. II.

16 Εἶπη δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἰς ἐστὶ· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

CHAP. III.

2 Πολλὰ γὰρ πταίμεν ἅπαντες· εἴ τις ἐν

19. τὸ ἀκοῦσαι...τὸ λαλῆσαι.] These infinitives, with the neuter article, are to be taken as substantives. They have the same force as the English verbal substantives, *hearing, speaking*; and the passage might be literally rendered, "Swift to hearing, slow to speaking." See note on Matt. xiii. 25.

II. 19. δαιμόνια πιστεύουσι.] See note, Matt. v. 18, for a rule from which this is a deviation. That rule, however, applies chiefly to inanimate things or neuters taken in a collective sense. But where the things are individualised, or intelligent beings are spoken of, the plural is more appropriate, as here.

III. 2. πολλὰ.] Supply κατὰ before this word.

πταίμεν ἅπαντες.] *We all offend.* In the Authorised Version, observe that *all* is in the nominative, not the objective, case.

λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

4 Ἴδου, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.

5 Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἴδου, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει.

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ.

10 Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι.

11 Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύνει τὸ γλυκὺ καὶ τὸ πικρόν.

7. θηρίων... πετεινῶν... ἐρπετῶν... ἐναλίων.] All these are properly adjectives, the word ζῶων being understood with each of them.

10. ἐκ τοῦ... ἐξέρχεται.] Whether in or out of composition, the preposition ἐκ is used in the form, ἐκ before a consonant, and ἐξ (i.e. ἐκς) before a vowel; ἐκ is the primitive form, ἐξ being used *euphoniæ gratiâ*. It may be observed here, that the general orthographical law—that whenever, in the composition of a word, κ, γ, or χ is followed by σ, the mute and the σ become combined into the double letter ξ—admits of one exception, which occurs in the case of this preposition ἐκ. When ἐκ is compounded with a word beginning with σ, the κ and σ are left separate, and are not combined into ξ: as, ἐκστασις, an *ecstasy*. The reason of this deviation from the general rule is, that the composition of the word may be more obvious.

11. μήτι.] This is used as a note of interrogation of a more

17 Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπεικὴς, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

CHAP. IV.

14 Οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη.

CHAP. V.

1 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὁλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

2 Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.

4 Ἴδου, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάν-

emphatic form than μή simply; it is *whether by any means, whether is it possible*. See note on μή, Luke xi. 12.

γλυκὺ.] Supply ὕδωρ after γλυκὺ and after πικρὸν. The same word (ὕδωρ) is suppressed in Matt. x. 42: ποτήριον ψυχροῦ μόνον *a cup of cold water only*.

17. ἔπειτα.] *Secondly*. The usual meaning of ἔπειτα is *next in point of time*; although frequently (as here) used to indicate the *next in order*.

IV. 14. τὸ.] *The affair* or event of to-morrow, πρᾶγμα, or ἐκθεσόμενον (i.e. the thing about to result or take place), being understood.

τῆς.] Compare note on John i. 29, and the notes there referred to.

ὀλίγον.] i.e. χρόνον. Compare note, Luke xiii. 8.

V. 1. ἄγε.] This word is here used purely as an adverb, *Go to!* or *Come!* since the plural, πλούσιοι, would require ἄγετε, if the exclamation were to be considered as a verb.

των τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὶθ εἰσεληλύθασιν.

15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· καὶ ἁμαρτίας ἡ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

I. PETER.

CHAP. I.

5 Τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.

24 Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε.

CHAP. II.

18 Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.

15. ἀφεθήσεται.] *It shall be forgiven*; i.e. ἁμαρτία, a singular, taken out of, or understood from, the plural ἁμαρτίας. Or ἀφεθήσεται may be considered impersonal: *forgiveness shall be granted to him*.

I. 24. ἐξηράνθη...ἐξέπεσε.] The aorists here are used in their peculiar sense of indicating events which are *always* taking place, or sentiments which are *always* true. On the force of the aorist, see notes, Matt. xiii. 15, and John xiii. 26.

II. 18. ὑποτασσόμενοι.] Supply ἵστε.

20 Ποῖον γὰρ κλέος, εἰ ἀμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῶ.

23 Ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἡπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως·

24 Ὃς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μώλωπι αὐτοῦ ἰάθητε.

CHAP. III.

9 Μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τὸνναντίον δὲ, εὐλογοῦντες· εἰδότες, ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.

23. ἀντελοιδόρει... ἡπείλει... παρεδίδου.] These imperfects are used with the peculiar force of the imperfect, which often indicates *habitudo* or *reiteration*. "He never *used* to revile again, never *used* to threaten, always *used* to commit himself," etc. See note, Luke viii. 29.

παρεδίδου.] Supply *ἑαυτὸν* after this word. This is analogous to the use of the English verb *to submit*, which is used (like *παρεδίδου* here) in a neuter sense, the pronoun *himself* being in strict grammatical analysis to be understood.

24. μώλωπι.] Properly, the *weal* raised on the skin by the blow of a whip. The word occurs in the Septuagint in a more general sense, Gen. iv. 23: ἀπέκτεινα νεανίσκον εἰς μώλωπα ἐμοί, "I have slain a young man to my hurt." But it is rarely used otherwise than in its literal acceptance.

οὐ... αὐτοῦ.] The genitive of the relative alone would have been sufficient to convey the sense; the addition of *αὐτοῦ* gives an intensive force to the sentence: "By whose *own* stripes ye were healed," i.e. he *himself* suffered.

21 Ὡ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεόν), δι' ἀναστάσεως Ἰησοῦ Χριστοῦ.

CHAP. IV.

3 Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις.

9 Φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμῶν.

CHAP. V.

5 Ὅμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις πάντες δὲ, ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

8 Νήψατε, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ (ὡς λογίζομαι) δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἐστήκατε.

V. 12. ὀλίγων.] i.e. ῥημάτων. See note on τὰ, Acts i. 3.

II. PETER.

CHAP. I.

1 Συμεὼν Πέτρος, δούλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

19 Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὥς λύχνῳ φαίνονται ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν.

CHAP. II.

4 Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἀμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας, παρέδωκεν εἰς κρίσιν τετηρημένους.

6 Καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς.

7 Καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο.

10 Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους, καὶ κυριότητος καταφρονούντας· τολμηταί, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες.

12 Οὗτοι δέ, ὥς ἄλογα ζῶα, φυσικὰ, γεγεννημένα εἰς ἄλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσι

βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρῇσονται·

13 Κοιμούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφῇν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν,

14 Ὁφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, καὶ ἀκαταπαύστους ἁμαρτίας· δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρas τέκνα.

22 Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέρμα· καί· Ὑς λουσαμένη, εἰς κύλισμα βορβόρου.

CHAP. III.

5 Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι

13. κοιμούμενοι.] Attic future participle for κομισόμενοι. See note, Matt. xxv. 32.

14. μοιχαλίδος.] μοιχαλὶς is properly a feminine adjective; an example of its being used as such, is to be found in Matt. xii. 39, where the substantive, γενεά, is expressed. Here, however, it is used substantively; but some understand φύσεως.

22. τὸ.] Supply πρᾶγμα, and translate, "to them happened the event of (i.e. spoken of in) the proverb"; or ῥῆμα, and translate, "to them is applicable the expression of the proverb."

ὑς.] Equivalent to σὺς, whence the Latin *sus*. The Greek aspirate is sometimes, in derivation, changed into *s*. Other examples of this substitution appear in converting ὑπέρ into super, ὑπὸ into sub, ἕξ into six, ἑπτὰ into seven, ὕλη into sylvā, etc.

III. 5. λανθάνει.] λανθάνω is to escape the notice of, or be hidden from, "this escaped the notice of them willing (that it should)." It is usually joined with a participle; and the whole phrase may

οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ.

10 Ἦξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ροιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

12 Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

I. JOHN.

CHAP. IV.

18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

be conveniently translated by rendering the participle as a verb, and λαθάνω (or its participle) as the adverb *imperceptibly*, *privately*, etc.: as, ἔλαθεν εἰς μέσους ἐμπεισὼν τοὺς πολεμίους, "he *unwittingly* fell into the midst of enemies."

συνεστῶσα.] An example of the Attic formation of the feminine of a contracted perfect participle. See explanation in note, Acts xxviii. 2.

12. τήκεται.] A present used in a future sense. The evangelical writers, in order to give impressiveness to the narration of striking events, particularly those relating to objects of the sense of sight, frequently use the present, in referring not only to past, but even to future events. A picture is thus called up in the imagination of the reader or hearer, which the stricter and tamer form fails to present. See note on Matt. ii. 19, where an angelic vision is referred to in the present tense.

II. JOHN.

12 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἤβουλή-
θην διὰ χάρτου καὶ μέλανος; ἀλλὰ ἐλπίζω
ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλή-
σαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

III. JOHN.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ
ἀγαθόν· ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ
κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν.

JUDE.

3 Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος
γράφειν ὑμῖν, περὶ τῆς κοινῆς σωτηρίας, ἀνάγ-
κην ἔσχον γράφαι ὑμῖν, παρακαλῶν ἐπαγωνί-
ζεσθαι τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει.

7 Ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς
πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσα-
σαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρό-
κεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

10 Οὗτοι δὲ, ὅσα μὲν οὐκ οἶδασι, βλασφη-
μοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπί-
στανται, ἐν τούτοις φθείρονται.

12. ἡβουλήθην.] Attic for ἔβουλήθην. See note on Rom. iii. 13.

7. τὸν...τρόπον.] i.e. κατὰ τὸν τρόπον.

REVELATION.

CHAP. I.

8 Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος,
λέγει ὁ Κύριος, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος,
ὁ παντοκράτωρ.

CHAP. II.

17 Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ
φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον
ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ
ὁ λαμβάνων.

23 Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ,
καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγὼ εἰμι

I. 8. τὸ Α καὶ τὸ Ω.] Here Α and Ω, used metaphorically to signify *the first* and *the last*, are taken as substantives; and although in their own forms invariable, are declined by aid of the cases of the neuter article, thus: Nominative, τὸ Α; Genitive, τοῦ Α, etc.: the distinction of case being as clearly indicated by the variation of the prefix, as it would be by an alteration of termination, if that were possible. This use of the article is a common device of the Greek language, to indicate the cases of words invariable in their termination.

ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος.] ὁ is here rightly joined to the participles ὢν and ἐρχόμενος; but before ἦν, it is used in the sense of the relative ὅς. This is done to prevent disturbing the uniformity of the members of the antithesis; ἦν here, in fact, supplies the place of a past participle of the verb "to be," which is wanting in the Greek language.

II. 17. φαγεῖν.] Infinitive 2 aorist, not to be confounded with φάγειν, the infinitive present; which is, however, not in use, its place being supplied by ἐσθίειν.

ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν
ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.

27 Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ·
ὥς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὥς καὶ γὰρ
εἴληφα παρὰ τοῦ πατρός μου.

CHAP. III.

4 Ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ
οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατή-
σουσι μετ' ἐμοῦ ἐν λευκοῖς· ὅτι ἄξιοί εἰσιν.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικεῖα ἐκκλη-
σίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ
πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ
Θεοῦ·

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ,
οὔτε ζεστός· ὄφελον ψυχρὸς ᾗς ἢ ζεστός.

16 Οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς

III. 15. ὄφελον.] To indicate a wish, either the optative mood is used (see note, Philemon 20), or the infinitive may be used, preceded by the verb ὄφελον or ὄφελον, *would that*. This verb has a force nearly equivalent to the Latin *utinam*; but, unlike that conjunction, it varies in number and person according to the sense. It is the 2 aorist of the verb ὀφείλω, *to owe*, and is frequently preceded by ὥς, or some other particle. The following verse of Homer will illustrate the use of the word:—

Ἦλυθες ἐκ πολέμου, ὥς ὄφελες αὐτόθ' ὀλέσθαι. II. Γ. 428.

You have come from the war, would that you had perished there! i.e. you *ought to have* perished there. The use of the word as an optative particle may therefore be accounted for by the consideration, that what one can say *ought to have taken place*, one may be considered as *wishing to have taken place*. The form ὄφελον ultimately came to be used without distinction of number or person; and, indeed, degenerated into a conjunction or interjection, as it is used here. See 1 Cor. iv. 8.

οὔτε ζεστός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

18 Συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρός, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνῃ τῆς γυμνότητός σου· καὶ κολούριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

CHAP. IV.

3 Καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ σαρδίνῳ· καὶ ἱρίς κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμαραγδίνῳ.

5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἷ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.

6 Καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὀπισθεν.

CHAP. V.

9 Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιός ἐστι λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἐσφάγης, καὶ ἡγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης, καὶ λαοῦ καὶ ἔθνους.

IV. 6. κύκλῳ.] Adverbially, for ἐν κύκλῳ.

CHAP. VI.

6 Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσης.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγοντος· Ἔρχου καὶ ἴδε.

13 Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη.

15 Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλιάρχοι, καὶ οἱ δυνατοί, καὶ πᾶς δούλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων.

CHAP. VII.

1 Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους

VI. 6. *δηνάριον*.] The genitive of price. See note on Acts vii. 16. The Roman *denarius*, a silver coin, consisting of *ten* (*deni*) *asses*, was equivalent to the Greek *δραχμή*, which is variously estimated at from 7½*d.* to 9½*d.* of our money. The *δραχμή* is the woman's "piece of silver" spoken of in Luke xv. 8, 9; and, in all cases where "penny" occurs in the New Testament, the original is *δηνάριον*. A *δηνάριον*, or silver "penny," was the wages of a labourer for a full day's work, according to Matt. xx. 2. The *χοῖνιξ*, translated "measure" in Rev. vi. 6, was a corn-measure, containing 2 or (according to some) 1½ pints English; and was one man's daily allowance. Wheat would, consequently, be very dear at a *denarius* the *chœnix*, as costing a whole day's earnings for a day's sustenance.

ἐστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρα-
τοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ
πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσ-
σης, μήτε ἐπὶ πᾶν δένδρον.

14 Καὶ εἶρηκα αὐτῷ· Κύριε, σὺ οἶδας. Καὶ

VII. 1. πᾶν.] See note, Mark xiii. 20.

14. εἶρηκα.] Attic for ἐρρήκα, perfect of ῥέω. Similarly, ἐλήφα for λέλφα, perfect of λαμβάνω. Compare note on Luke i. 38. In these instances the Attic dialect changes the reduplication into the diphthong ει, which is, in fact, only a lengthened form of the common augment; so that, in this case, a lengthened augment serves in place of a reduplication. But when the common augment is lengthened in the Attic dialect, in tenses which admit only the simple augment, and not the reduplication, ε is lengthened by being converted into η, not into ει: as, ἤμελλε for ἐμελλε. See notes on Rom. iii. 13, and 2 John 12.

σὺ οἶδας.] "THOU knowest." Whenever the personal pronoun, in the nominative case, is expressed in the Greek, it ought to be emphasised in reading the translation, as indicating *contrast*. This contrast is frequently expressed, as in James ii. 18, "THOU (σὺ) hast faith, and I (ἐγὼ) have works"; but in the present instance it is implied, "THOU knowest" implying *I do not*. Similarly, in all the Gospels, in answer to Pilate's interrogatory (rendered contemptuously comparative by the emphasis on "*thou*"), "Art THOU (σὺ) the King of the Jews?" our Lord meekly replies, "THOU (σὺ) sayest it"; implying, *I have not said it*. That this is the true interpretation of Christ's answer, appears also from the context, supplied in John xviii. 36: "My kingdom is not of this world." Another very important instance of this scriptural mode of conveying a necessary implication by emphasis alone, occurs in the text (quoted by Paul in Rom. xii. 19—compare Deut. xxxii. 35), "Vengeance is mine; I (ἐγὼ) will repay, saith the Lord"; clearly implying—in harmony with the Christian doctrine which the apostle enforces by this citation from the Old Testament—Ye *must not* *avenge*. From these passages, it appears that affirmations of this kind involve negations with which they are contrasted by implication. Again, in the parable of the prodigal son, Luke xv. 31, the words of the

εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψ-
εως τῆς μεγάλης· καὶ ἔπλυναν τὰς στολάς
αὐτῶν, καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
ἀρνίου.

CHAP. VIII.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

11 Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται Ἄψινθος· καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

father imply contrast as emphatically as tenderly: "My son, THOU (σύ) art with me always." Numerous other examples of this use of the pronouns might be adduced; and the student of the New Testament would do well to observe, in all cases, whether the personal pronoun of the nominative case is, or is not, expressed in the Greek. If it is, he will generally observe an emphasis, which will enable him not only to appreciate more fully the force, the majesty, or the pathos of the original; but sometimes to detect a latent meaning which had before escaped him. His reading of the English version, also, will be made more impressive, by knowing on what word of the original the emphasis falls.

VIII. 7. *μεμιγμένα...ἐβλήθη.*] Observe the agreement of two singular substantives with a plural adjective and a singular verb. The verb is singular on the principle, that a nominative plural neuter has a verb singular; *χάλαζα* and *πῦρ*, being united in the neuter adjective *μεμιγμένα*, become the neuter plural nominative case before the singular verb *ἐβλήθη*.

τρίτον.] i. e. *τρίτον μέρος*, the third part; the same ellipsis occurs in verse 11. So in English, *a third* for *a third part*.

CHAP. IX.

2 Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄρ' ἐκ τοῦ καπνοῦ τοῦ φρέατος.

9 Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἀρμάτων, ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

CHAP. X.

3 Καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

6 Καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· ὅτι χρόνος οὐκ ἔσται ἔτι.

CHAP. XI.

9 Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήμα.

IX. 2. ἀβύσσου.] Ἄβυσσος is properly an adjective, as appears by such phrases as ἄβυσσον πέλαγος, *the bottomless depth of the sea*; λίμνη ἄβυσσος, *a bottomless lake*. Some such word as χάρα or λίμνη is to be understood wherever ἄβυσσος occurs unaccompanied by a substantive.

XI. 9. ἡμέρας.] See notes on Acts ix. 43, and Heb. iii. 17. With the accusative of time, *how long*, the preposition ἐπὶ is understood; and is sometimes expressed, as in Luke iv. 25, ἐπὶ ἑτ' ἑτρία, *for three years*.

CHAP. XII.

4 Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα, ὅταν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ.

CHAP. XIII.

2 Καὶ τὸ θηρίον, ὃ εἶδον, ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

CHAP. XIV.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός· καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ, λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἠκμασαν αἱ σταφυλαὶ αὐτῆς.

19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην.

CHAP. XVI.

10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγέ-

XVI. 10. ἐξέχεε.] From χεύσω, 1 future of χέω or χεύω, comes 1 aorist ἔχευσα, contracted into ἔχευα; which, in the compound ἐκχέω, is further shortened into ἐξ-έχεα.

νετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασ-
σῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκον-
τος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ
στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία
ἀκάθαρτα ὅμοια βατράχοις.

CHAP. XVII.

6 Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρ-
τύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦμα
μέγα.

CHAP. XVIII.

6 Ἀπόδοτε αὐτῇ, ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν,
καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς·
ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ δι-
πλοῦν.

7 Ὅσα ἐδόξασεν ἑαυτήν, καὶ ἐστρηνίασε,
τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος·

XVII. 6. ἐθαύμασα θαῦμα.] *I wondered with great wonder.* It is not uncommon for a Greek intransitive or neuter verb to take after it an accusative case of the like signification with itself, the preposition *κατὰ* being understood. So νόσον νοσεῖν, *to be ill of a disease*; χαίρειν μεγάλην χαρὰν, *to rejoice with great joy*; ἀδικεῖν σε ἀδικίαν, *to inflict injustice on thee*. This idiom is also to be found in English; as, "to die the death." In Greek, however, the noun is generally to be put in the dative, particularly where there is a qualifying adjective; as, θανάτῳ αὐθαιρέτῳ ἀποθνήσκειν (Xen.), *to die by a voluntary death*: but also without an adjective; as, θανάτῳ ἀποθνήσκειν, *to die the death*, meaning simply *to die*.

XVIII. 6. ᾧ.] The dative of the relative by *attraction*. See note, John iv. 14.

ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασι-
λισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.

12 Γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου
τιμίου, καὶ μάργαριτου, καὶ βύσσου, καὶ πορ-
φύρας, καὶ σηρικοῦ, καὶ κοκκίνου, καὶ πᾶν ξύλον
θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν
σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ
σιδήρου, καὶ μαρμάρου,

13 Καὶ κινάμων, καὶ θυμιάματα, καὶ μύ-
ρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ
σεμίδαλιν, καὶ σίτον, καὶ κτήνη, καὶ πρόβατα·
καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμαίων, καὶ ψυχὰς
ἀνθρώπων.

14 Καὶ ἡ ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς
σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ
τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ
εὐρήσῃς αὐτά.

22 Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ
αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ
ἐτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐ-

13. ἵππων.] This genitive is governed by γόμον, which occurs in the beginning of the preceding verse.

14. οὐκέτι οὐ μὴ εὐρήσῃς.] In Greek, two or more negatives do not destroy one another, but make the negation stronger. Here the three negatives, οὐκέτι οὐ μὴ, make the denunciation of the text more emphatic: μὴ, when joined with οὐ, is generally followed by the subjunctive.

22. κιθαρῳδῶν.] *Harpers*; from κιθάρα, a guitar or harp, and ᾠδή, a song. The derivation of ᾠδή from αἶδω, or ᾄδω, *to sing*, will appear plain by observing, that from the perfect middle (ᾄοιδα) of that verb comes αἰοδῇ; and that, by the rules of contraction, αοι becomes φ.

πᾶς.] Compare note on chap. vii. 1.

ρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ
ἐν σοὶ ἔτι·

CHAP. XIX.

16 Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μη-
ρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασιλεὺς
βασιλέων καὶ Κύριος κυρίων.

CHAP. XX.

4 Καὶ εἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐ-
τοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς
τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ,
καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προ-
σεκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ· καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν,
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβα-
σίλευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη.

CHAP. XXI.

8 Δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις,
καὶ φονεῦσι καὶ πόρνοις, καὶ φαρμακεῦσι καὶ
εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος

XX. 4. τὰ χίλια ἔτη.] For *the* thousand years. τὰ is inserted on the authority of the Alexandrine MS., Mill and others omitting it. The force of the article is to identify the period of a thousand years, during which "the souls...lived and reigned with Christ," with that spoken of in ver. 2. In that verse, the article is not used, and the translation is consequently "*a* thousand years"; but in ver. 3, 4, 5, the text is τὰ χίλια ἔτη, *the* thousand years. See note on Mark xv. 46.

XXI. 8. πᾶσι τοῖς ψευδέσι.] All *the* false: in the Authorised Version, "all liars." The adjective ψευδής is used substantively with the article, just as we speak of "*the* just," i.e. just men;

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῃ, ὃ ἐστὶ δεύτερος θάνατος.

16 Καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος, καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.

19 Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμῇ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος, ἱσπὶς· ὁ δεύτερος σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·

20 Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἑβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἕννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος.

21 Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεία τῆς πόλεως, χρυσίον καθαρόν ὡς ὕαλος διαφανής.

"the deep," for the deep sea, etc. The phrase οἱ ψευδεῖς comprehends not only "liars" (in the common acceptance of the term), but all who are guilty of deception of any kind, whether by act or by word.

XXI. 20. πέμπτος.] πέμπτος, *fifth*, is formed from πέμπε, an Æolic form of πέντε. It may assist the student, in remembering the different classes of numerals, to observe that the *ordinals* (first, second, etc.) all end in -τος, except δεύτερος, ἑβδομος, and ὄγδοος; and that among the *cardinals* (one, two, etc.), the *tens* end in -κοντα, and the hundreds in -κόσιοι.

21. πλατεία.] πλατεία, a broad street, is properly the feminine of πλατύς; χώρα, or rather ὁδός, being understood. Πλατεία is opposed to ῥύμη in Luke xiv. 21: "Go into the streets (πλατείας) and lanes (ῥύμας) of the city."

SUPPLEMENT.

MATTHEW.

CHAP. XIV.

36 Καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο διεσώθησαν.

CHAP. XXVII.

5 Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν, ἀπήγγξατο.

XXVII. 5. ἀπήγγξατο.] *He hanged himself.* This word well exemplifies the reflexive force of the Greek Middle Voice. The active, ἀγχω, is *to strangle*; the passive, *to be strangled*; and the middle, particularly in the 1 aorist, *to strangle oneself*. A similar force of this voice, and this particular tense, may be observed in Mark vii. 4, "except they wash" *themselves*. This peculiar force of the 1 aorist middle has also a most remarkable exemplification in Acts xxii. 16, where Ananias says to "brother Saul" (not yet *Paul*), "Arise, *baptise thyself* (βάπτισαι, not "be baptised"), and wash away thy sins, calling on the name of the Lord."

MARK.

CHAP. VI.

40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκα-
τὸν καὶ ἀνὰ πεντήκοντα.

LUKE.

CHAP. II.

12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὐρήσετε
βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ.

CHAP. X.

31 Κατὰ συγκυρίαν δὲ ἱερεῖς τις κατέβαινεν
ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρήλ-
θεν.

CHAP. XIV.

13 Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς,
ἀναπήρους, χωλοὺς, τυφλοὺς.

CHAP. XXIV.

17 Εἶπε δὲ πρὸς αὐτοὺς· Τίνες οἱ λόγοι οὗ-

VI. 40. *πρασιαὶ πρασιαὶ.*] For *κατὰ πρασιάς*. So, in verse 7 of this chapter, δύο δύο for *ἀνὰ δύο*, *by twos*; or like the English phrases, "two *and* two," "two *by* two."

X. 31. *κατὰ συγκυρίαν.*] "By chance," or rather *by coincidence*, from *σύν*, *together*, and *κύρω* or *κυρέω*, *to meet with*. Hence *συγκυρία* properly means a concurrence of events, which come together or coincide without design on the part of the agents.

τοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπα-
τοῦντες, καὶ ἐστε σκυθρωποί;

ACTS.

CHAP. I.

18 Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ
μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλά-
κησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα
αὐτοῦ.

CHAP. VIII.

3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ
τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ
γυναικάς, παρεδίδου εἰς φυλακὴν.

38 Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέ-
βησαν ἀμφοτέροι εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος
καὶ ὁ εὐνούχος· καὶ ἐβάπτισεν αὐτόν.

XXIV. 17. ἐστε σκυθρωποί.] Before these words understand
τί, *why*, implied in the interrogative τίς, which begins the
sentence.

I 18. ἐκτήσατο.] *He obtained for himself, or acquired.* This
is the force of the 1 aorist middle. See note on ἀπῆγγατο, Matt.
xxvii. 5 (page 109).

VIII. 3. ἐλυμαίνετο...παρεδίδου.] Remark the force of the im-
perfect tense, indicating *continuity* or *repetition* of an act: "He
continued (or *kept*) making havoc," etc. See note on 1 Pet. ii. 23.
The imperfect is thus strongly distinguished from the aorist,
which points to only a single act, occurring in a moment of
time, or once for all; while the imperfect always denotes a
continued, habitual, or repeated action or state.

CHAP. XI.

8 Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι πᾶν κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

CHAP. XXI.

7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

GALATIANS.

CHAP. VI.

17 Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι μου βαστάζω.

EPHESIANS.

CHAP. VI.

12 Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα

XI. 8. *μηδαμῶς.*] This word is derived from *μηδαμὸς*, *not even one*, compounded of *μηδὲ* and *ἀμὸς*, an old equivalent of *εἰς* or *τίς*. Similarly, *οὐδαμῶς* is from *οὐδαμὸς*, an Ionic form of *οὐδεὶς*. *πᾶν.*] *Any.* See note on Mark xiii. 20.

VI. 17. τοῦ λοιποῦ.] *For the future*, for ἀπὸ τοῦ λοιποῦ χρόνου. The ellipsis of *χρόνος* with adjectives, pronouns, and participles is common. See note on Acts xxiv. 16. Similarly, *time* is understood in numerous English phrases, such as—*the past, how long, from this out, for the present.*

καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

REVELATION.

CHAP. XIII.

18 Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ'.

VI. 12. αἰῶνος.] From αἰὼν, by inserting the digamma, comes the Latin *ae-vum*, whence the English *co-eval*. It has already been observed (see note on Luke xi. 12), that the Æolic double gamma, or digamma (F), had the power of V or F; and, indeed, the form of F is derived from it. The restoration of this letter before vowels in the beginning or middle of words, extends our acquaintance with the connexion existing between the Greek and English languages, by affording the means of identifying numerous Greek words with their Latin derivatives, and thus of tracing the origin of several English words derived from the Greek through the Latin. For instance, the English word *vision* comes from the Latin *video*, which is derived from *ἵδον* or *φίδον* the 2 aorist of *εἶδω*. So the English *vestment* comes from the Latin *vestis*, equivalent to the Greek *ἱσθῆς*, "a garment." Likewise, *vernal* from *ver* or *ἡρ*, "the spring"; *violence* from *vis* or *ἰς*, "force"; *divine* from *divus* or *δῖος*, etc.

XIII. 18. χξϛ'.] i.e. 666; the Greek numeral χ' standing for 600, ξ' for 60, and ϛ' (called *Bau*) for 6. In the Alexandrine manuscript, the numbers are expressed in words instead of arithmetical notation—*ἑξακόσιοι ἑξήκοντα ἕξ*.

The problem put forth in the text, "Let him that hath understanding count the number of the beast," has given rise to various attempts at solution; and the present editor ventures

- to suggest a new one, founded on certain properties which he has discovered in the number, curiously connecting it with the equilateral triangle and the square—the former the natural emblem of *Trinity in Unity*, and the latter of *Stability and Might*. All conjectures hitherto offered have been based on the supposition that the number, 666, is indicative of the qualities or attributes of *the beast*. But may not this be a fundamental error; and may not the number rather refer to the DEITY Himself, whose emblem the “beast” impiously assumed?

In the first place, the number 666 is a *triangular number*; i.e. it is one of the terms of the series, 1, 3, 6, 10, 15, etc.... 666, etc...., of the numbers which represent, or may be arranged in, equilateral triangles. Thus it appears that 666 has for its base *the sacred number, 3*, its units being resolvable into the form of a symmetrical triangle.

The secondary base of 666 is 6, a number not only a *perfect number* (i.e. equal to the sum of its divisors), but *the first of perfect numbers*.

This secondary base, 6, is closely related to, or resolvable into, the primary, 3. Both by itself, and particularly in the number 666, 6 is connected with the radix, 3, by properties of a very remarkable character. And, first, of the number 6 taken by itself.

(1.) 6 is itself a *triangular number*, and expresses that particular equilateral triangle of which the side is *three*.

(2.) 6 derives its property of being a perfect number, from its being equal to the sum of its *three* divisors; those divisors being the *first* three digits, 1, 2, 3.

The number 6 thus being a *triangular number*, and that triangular number of which the side is *three*; being also a *perfect number*, and the *first* of perfect numbers; being equal to the sum of its *three* divisors, and those divisors the *first* three numbers; and being, in the number 666, taken *three* times; pre-eminently represents such a triangle as is a fit symbol of the DEITY. This emblematic fitness evidently comprehends a symbolisation of the attributes in virtue of which the Divine Being is ONE and INDIVISIBLE, although TRIUNE; and not only PERFECT or *Optimus*, but FIRST or *Nulli Secundus*, i.e. *Maximus*.

Secondly, of 6 taken three times in the number 666. The proof of the triplicity, or Trinity, of this symbol (666) may be further extended by observing, that 666 is composed of a unit, a ten, and a hundred, multiplied by 1, by 2, and by 3; i.e. each

taken once, twice, and thrice. And here, again, the number 6 appears as well as 3; since there are in this multiplication *sic* factors, i.e. *three* multipliers, and *three* multiplicands; the three multipliers, 1, 2, 3, being the three divisors of the perfect number 6, and indicating respectively the First, Second, and Third Persons of the Trinity.

Further, 666 is *trebly* a triangular number; for (1.) 6 is a triangular number; (2.) 666 is a triangular number; and (3.) 36, the side of the triangle formed by 666 units, is itself a triangular number. Thus the idea of *triplicity*, and that triplicity a Trinity in Unity, seems multiplied the more we dwell on the subject; and indications crowd upon us, that the recondite qualities of this mysterious number variously identify it with the equilateral triangle—the natural, peculiar, and unique symbol of Trinity in Unity; and (the triangle being equilateral) of the *equality of the three Persons*.

Next, as to the relations of this number with the square. And let it be premised, that the square is the representative of Solidity and Strength; of Stability, Firmness, Fixity; and, consequently, of Perpetuity or Eternity—all among the grandest attributes of the ALMIGHTY. Plato and Aristotle use the *τετραγωνος*, or square, as synonymous with *Moral Perfection*. The right angle also, by itself, naturally suggests perpendicularity or *Uprightness*; and is the essential notion of the emblematic *Scales of Justice*, inclining neither to the right hand nor to the left.

The number 666 is the sum of the series of natural numbers from 1 to 36. Hence the side of the equilateral triangle formed by 666 is 36, *the square of 6*. Thus the element, 6, is here found in the form of a square, as well as that of a triangle; so that the number 666 is not only connected obviously with the number 6, but also associated, in an occult relation, with the square of that perfect number.

It is also observable, that 666 typifies the *union* of the triangle and the square, being the sum of the triangular number 630, and the square 36. But this union is still more completely symbolised by the striking circumstance that 36—the *geometrical base of the equilateral triangle 666, and consequently its linear representative*—is the first number that is, *distinctively, both an equilateral triangle and a square*. The number 666 is therefore, collectively, a symbol of the TRIUNE ALMIGHTY.

The connexion of 3, 6, and 666 with each other and with the

perfect square, appears also from another numerical truth. It will be found that the sum of the *six* permutations of the digits, 1, 2, 3, taken *three* and *three* together, is equal to the square of 6, *plus* the square of the square of 6; and each of these quantities is a multiple of 666.

Seeing, then, that this mystic number possesses so many intrinsic qualities, combined in no other number whatever, and all converging towards the symbolisation of the chief essential attributes of the Deity—is it too much to conclude that it is a cipher or monogram, typical of the HOLY TRINITY, and usurped by the beast, in accordance with his character of blasphemy?

The essential characteristic of the Power or System spoken of in Scripture by the various appellations of “the beast,” “Antichrist,” “the man of sin,” etc., is *blasphemy*. This appears from numerous texts: ex. gr., in Rev. xiii. 1, the “beast” has “upon his heads the name of blasphemy”; in Rev. xvii. 3, the “woman” is “full of names of blasphemy.” Now “blasphemy” is, in many passages, defined as an assumption of the titles, attributes, and authority of God. See John x. 33: “We stone thee . . . for blasphemy; and because that thou, being a man, makest thyself God.” Compare Matt. xxvi. 65. See also Mark iii. 29, 30, where “to blaspheme against the Holy Ghost” is to attribute the miracles of Christ to “an unclean spirit.”

The “man of sin” (2 Thess. ii. 4) “as God sitteth in the temple of God, shewing that he is God”; and it might be no forced inference to conclude, that the emblem of the Triune Almighty, impiously arrogated to himself by the “beast,” similarly constituted his “name of blasphemy.” The hidden significancy of the usurped symbol of Him whose name is “secret” (Judges xiii. 18) may have relation to the “mystery” by which the “woman”—perhaps identical with the second beast—“deceiveth them that dwell on the earth”; and “they that had gotten the victory . . . over the number of his name” may be those who detected, resisted, and unmasked the falsehood and forgery of his assumed escutcheon.

PARSING LEXICON.

REMARKS TO AID THE STUDENT IN PARSING.

1. When σ appears in the termination of a verb, it is generally the first future or the first aorist.

2. When $\theta\eta$ is in the termination, the tense is generally the first aorist or first future passive.

3. The syllabic augment, ϵ , at the beginning of a word, denotes the imperfect or aorists.

4. The reduplication of the same consonant, or mutes of the same *class* (labial, dental, or guttural), beginning the first two syllables, denote the perfect tense.

5. The syllable, ϵ , before the reduplication, denotes the pluperfect.

6. In the case of verbs compounded with prepositions, the tenses are to be looked for under the simple form of the verb.

7. Where ι is *subscript*, a contraction has always taken place.

8. A circumflex over a syllable, is frequently an indication that a contraction has taken place.

9. Where the composition of a word is obvious, the component parts having sustained little or no alteration, the student is left to infer the composition for himself; in which he cannot fail, as the parts of compound words are separated by a hyphen.

10. In compound words beginning with a preposition, the final vowel of the prepositions $\acute{\alpha}\nu\alpha$, $\acute{\alpha}\nu\tau\iota$, $\acute{\alpha}\nu\theta$, $\delta\iota\acute{\alpha}$, $\epsilon\pi\iota$, $\kappa\alpha\tau\grave{\alpha}$, $\mu\epsilon\tau\grave{\alpha}$, $\pi\alpha\rho\grave{\alpha}$, and $\iota\pi\theta$, is dropped before a vowel.

11. The final ν of the prepositions $\epsilon\nu$ and $\sigma\upsilon\nu$, in composition, is often changed, in conformity with the General Orthographical Law given in the Etymological Introduction prefixed to the Texts.

PARSING LEXICON.

A, alpha, the first letter of the alphabet, used metaphorically to signify *the first*. In composition, it is generally equivalent to *not*; but sometimes has an *intensive* force. Hence, with **B** or **Βῆτα**, ALPHA-bet; with **τέμνω**, A-tom; with **μνάομαι**, A-mnesty.

Ἀβραὰμ, *indecl. m.* Abraham.

Ἀ-βυσσος, *ου, f.* a bottomless pit, or deep; from *a*, *not*, and **βυσσός**, *Ion.* for **βυθός**. Hence, **ABYSS**.

Ἀγαθο-ποιέω, *ῶ, f. ήσω*, to do good; and

Ἀγαθο-ποιός, *οὔ, m. and f.* a well-doer; from **ποιέω**, and

ἈΓΑΘΟ'Σ, *ή, ὄν* (*irregular comparatives, ἀμείνων, ἀρείων, βελτίων, κρείσσω, λωίων, φέρτερος; irregular superlatives, ἄριστος* [hence, with **κρατέω**, **ARISTO**-cracy], **κράτιστος, λῶστος, φέριστος, φέρτιστος**), good, brave, prudent; *subst.* goods. Hence the name, **AGATHA**.

Ἀγαλλίασις, *εως, f.* gladness, exultation; from

Ἀγαλλιάω, *ῶ, f. άσω*, to leap for joy, exult, be glad, celebrate; from

ἈΓΑ'ΛΛΩ, *f. αλῶ*, to adorn, delight.

ἈΓΑΝΑΚΤΕ'Ω, *ῶ, f. ήσω*, to be in pain, to be indignant, to complain, grieve, groan.

ἈΓΑΠΑ'Ω, *ῶ, f. ήσω*, to love, to kiss, to be content with; hence

Ἀγάπη, ης, *f.* love, *pl.* love-feasts or AGAPÆ; and

Ἀγαπητός, ἡ, ὁν, beloved.

Ἀγγαρεύω, *f. σω*, to compel to go; from

ἈΓΓΑΡΟΙ, ὡν, *m.* Persian kings' messengers, empowered to press horses and drivers into their service.

Ἀγγεῖον, ου, *n.* a vessel, jar; from ἄγγος. Hence, with τέμνω, ANGIO-tomy.

ἌΓΓΕ' ἈΛΩ, *f. ελω*, to announce, to bring news; hence

Ἀγγελος, ου, *m. and f.* a messenger, an ANGEL.

ἌΓΓΟΣ, εος, *n.* a vessel.

Ἄγε, *adv.* come, go to, *properly the imperat. of ἄγω*.

Ἀγείρω, *f. ερω*, to bring together, collect; from ἄγω.

ἌΓΕ' ἈΗ, ης, *f.* a herd (*properly of oxen*), a flock, a troop.

Ἀ-γενεα-λόγητος, ου, *m. and f.* without genealogy; from *a, not, γίνομαι* and λέγω.

Ἀγιάζω, *f. ἄσω*, to sanctify, hallow, cleanse; from

ἍΓΙΟΣ, ἰα, ἰον, holy, pure, pious; *subst. pl.* saints.

Hence, with γράφω, HAGIO-graphy.

ἌΓΚΑΤ, ὠν, *f.* the arms when bent, as in embracing; hence.

Ἀγκάλη, ης, *f.* an arm.

ἌΓΚΙΣΤΡΟΝ, ου, *n.* a hook.

ἌΓΚΥΡΑ, ας, *f.* an ANCHOR, support, help.

Ἀ-γνοέω, ὦ, *f. ἦσω*, to be ignorant, be ignorant of, *pass. part.* not known; from *a, not,* and γινώσκω.

ἌΓΝΟΣ, ἡ, ὁν, chaste, pure, modest, innocent. Hence the name AGNES.

ἌΓΝΤΜΙ or ἄγω, *f. ἄξω*; 1 *aor. Att.* ἔαξα; 2 *aor. pass.* ἐάην, to break.

Ἀ-γνωστος, ου, unknown; from *a, not,* and γινώσκω.

Ἀγορά, ᾤς, *f.* a forum or market-place, an assembly,

supplies, purchase, an harangue (hence cat-EGORY, from κατηγορέω, to predicate of); from ἀγορεύω.

Ἀγοράζω, *f. άσω*, to buy, redeem; from ἀγορά.

ἌΓΡΑ, *as, f.* catching, hunting, prey, a draught (as of fishes).

Ἄγρι-έλαιος, *ου, m.* a wild olive; from ἐλαία, and

ἄγριος, *ία, ιον*, rustic, wild, fierce; from

ἌΓΡΟ'Σ, *οὔ, m.* the country, a field. Hence ACRE, originally *an open field*.

Ἀ-γρ-υπνία, *as, f.* watching; from *a, not*, and ὕπνος.

The γρ is inserted *euph. gratid.*

Ἀγυρις, *εως, f.* an assembly, a multitude; from ἀγείρω.

ἌΓΧΩ, *f. άγξω*, to press tight, strangle, hang.

ἌΓΩ, *f. ξω*, to lead, bring, pass the time, keep a festival (according to the substantive coming after it), to value, govern, go, go on (as to time). Hence syn-AGOGUE.

ἌΓΩ'Ν, ὦνος, *m.* a contention, contest, struggle, games, arena, danger (hence, with ἀντί, ant-AGONIST). Hence

Ἀγωνία, *as, f.* contention, AGONY.

ἈΔΕΛΦΟ'Σ, *οὔ, m.* a brother (properly, a uterine brother. It is supposed to be derived from δελφύς, the womb, and ἄμα, together). Hence, with φιλέω, Phil-ADELPHIA, i. e. brotherly love.

ἈΔΕ'Ω, ὦ, *f. ήσω*, to please, gratify, delight.

Ἀ-δηλότης, *adv.* uncertainty; and

Ἀ-δηλως, *adv.* uncertainly; from *a, not*, and δηλος.

ἈΔΗΜΟΝΕ'Ω, ὦ, *f. ήσω*, to be grievously tormented, to be cast down with sorrow.

Ἄδης, *ου, m.* (contr. for ἀ-ΐδης, from *a, not*, and εἶδω), a

place of darkness, or of departed spirits, death, Pluto,
Hell, the grave, the shades.

Ἄ-διά-κριτος, ου, *m. and f.* impartial; from *a, not*, δια, and κρίνω.

Ἄ-δικέω, ὦ, *f.* ἤσω, to act unjustly, injure; and

Ἄ-δικία, ας, *f.* injustice; from *a, not*, and δίκη.

ἌΔΡΟΣ, οὔ, *m. and f.* great, abundant, handsome, strong,
fierce; hence

Ἀδρότης, τος, *f.* abundance.

ἌΔΩ (contr. from ἀείδω), *f.* σῶ, to sing.

ἌΕΙ, *adv.* always, continually. Hence, For ΑΥΕ = for
ever.

ἌΕΤΟΣ, οὔ, *m.* an eagle.

ἌΗΡ, έρος, *m.* air. Hence, AERIAL.

Ἄ-θέμιτον, ου, *n.* an unlawful thing; and

Ἄ-θέμιτος, ου, *m. and f.* unlawful; from *a, not*, and θέμις.

Ἄ-θεσμος, ου, *m. and f.* lawless; from *a, not*, and θεσμός.

Ἄ-θετέω, ὦ, *f.* ἤσω, to condemn, reject; from *a, not*, and
τίθημι.

Ἀθλέω, ὦ, *f.* ἤσω, to strive; from

ἈΘΛΟΣ, or ἀεθλος, ου, *m.* contest, strife. Hence

ATHLETIC.

ἈΘΡΟΟΣ, ου, *m. and f.* crowded.

Ἄ-θῶος, ου, *m. and f.* innocent; from *a not*, and θωή.

Αἶ, *f. pl.* of ὀ.

Αἰγίος, ου, *m. and f.* belonging to a goat; from αἶξ.

Αἰγιαλός, οὔ, *m.* the sea shore.

Αἰγύπτιος, ου, *m.* an Egyptian; from

Αἰγυπτος, ου, *f.* Egypt.

Αἰδώς, ὅς, *contr.* οὖς, *f.* modesty, shame, reverence.

Αἷμα, τος, *n.* blood. Hence, with ῥήγνυν, ΗΜΟ-rrhage.

ΑΓΝΟΣ, ου, *m.* praise. Hence, *par-ENESIS*.

ΑΓΞ, γος, *f.* a goat. Hence, **ΑΕΓΙΣ**, the shield of Minerva, covered with the skin of the *goat* Amalthæa.

ΑΓΡΕΩ, ὦ, *f.* ἤσω, 1. *aor. pass.* ἡρέθην, 2. *aor.* εἶλον, (from *obs.* ἔλω), to take, *mid.* to choose. Hence, **HERESY**.

ΑΓΡΩ, *f.* ἀρῶ, to raise, remove, destroy. Hence, **ΑΡΣΙΣ**.

ΑΓΣΘΑΝΟΜΑΙ, *f. m.* αἰσθήσομαι, 2. *aor. m.*, ἡσθόμην (from *obs.* αἰσθέω), to perceive. (Hence, **ÆSTHETICS**), hence

Αἰσθωνται, 3. *plur.* 2. *aor. subj. mid.*

ΑΓΣΧΟΣ, εος, *n.* deformity, disgrace.

Αἰσχροκερδής, εος, *contr.* οὖς, *m. and f.* seeking shameful gain; from *αἰσχρός* and *κέρδος*.

Αἰσχρόν, οὔ, *n.* a shameful thing; and

Αἰσχρός, ἄ, ὄν, (*irreg. comp.* αἰσχίον), shameful, deformed, base; and

Αἰσχύνη, ης, *f.* shame; from *αἰσχος*.

ΑΓΤΕΩ, ὦ, *f.* ἤσω, to ask; hence

Αἰτία, ας, *f.* cause, blame; hence

Αἴτιος, ἰα, ἰον, that causes, or that is to, blame.

Αἰφνίδιος, λου, *m. and f.* sudden, unforeseen; from *a*, *not*, and *φαίνω*.

Αἶχμη-άλωτος, ου, *m.* a prisoner, captive; from *άλίσκω*, and

ΑΓΧΜΗ, ἥς, *f.* a point (as of a spear), a spear.

ΑΙΩΝ, ὦνος, *m.* age, duration, eternity, a period, time, an age, the world, (with *εἰς*) for ever (hence, with digamma, the Latin *æ-vum*; whence *co-EVAL*); hence

Αἰώνιος, ου, *m. and f.* eternal.

Ἄ-καθαροῖα, *as*, *f.* uncleanness; and

Ἄ-κάθατος, *m. and f., n. ov, gen. ov*, unclean, from *a*, *not*, and καθαίρω.

Ἄ-καιρέομαι, *οὔμαι, f. ἥσομαι*, to be without opportunity, from *a*, *not*, and καιρός.

ἌΚΑΝΘΑ, *ης, f.* a thorn. Hence, ACANTHUS.

Ἄ-κατά-πανστος, *ου, m. and f.* unceasing, not to be restrained; from *a*, *not*, κατὰ, and παύω.

Ἀκμάζω, *f. άσω*, to flourish, be fully ripe; from

ἌΚΜΗ, *ης, f.* a point of a weapon, or of time, the height, or vigour, or prime, of any thing, ΑCME; hence

Ἀκμήν, *adv.* now, yet.

Ἀκοή, *ης, f.* hearing, the ear, report; from ἀκούω.

Ἀκολουθέω, *ώ, f. ἥσω*, to follow; from

ἌΚΟΛΟΥΘΟΣ, *ου, m. and f.* a follower. Hence, ACOLYTE.

Ἀκουσθῆ, *1. aor. p. subj. 3. sing. of*

ἌΚΟΤΩ, *f. σω, perf. pass. ἤκουσμαι*, to hear. Hence, ACOUSTICS.

Ἄ-κρασία, *as, f.* intemperance, incontinence; from *a*, *not*, and κεράννυμι.

Ἄ-κρατής, *έος, contr. οὔς, m. and f.* incontinent; from *a*, *not*, and κράτος.

Ἀκριβέστερον, *adv.* more strictly; from

ἌΚΡΙΒΗΣ, *έος, m. and f.* exact, accurate, severe, strict.

ἌΚΡΙΣ, *δος, f.* a locust.

ἌΚΡΟΔΟΜΑΙ, *ώμαι, f. άσομαι*, to hear; hence

Ἀκροατής, *οὔ, m.* a hearer.

Ἄκρο-βυστία, *as, f.* the prepuce, uncircumcision; from ἄκρος, and βύω.

Ἀκρο-θίβια, *ων, n.* the first-fruits (which were taken from the top of the heap), chief spoils, from *θιν*, and

Ἀκρον, *ου, n.* top, extremity; from

ἌΚΡΟΣ, *α, ον*, highest, first. Hence, with *στίχος*, a verse, ACRO-stic, a series of lines of which the *first* letters are to be read as a word.

Ἄκων, *ουσα, ον, gen. οντος*, unwilling; from *α, not*, and *έκων*.

ἈΛΑΒΑΣΤΡΟΝ, *ου, n.* ALABASTER, alabaster-box.

ἈΛΛΑΖΩΝ, *ονος, m. and f.* vain-glorious, boastful, proud.

Ἀλαλάω, *φ. άσω*, to shout, wail, tinkle; from

ἈΛΑΛΗΉ, *ης, f.* a cry used by soldiers going to battle.

Ἄλας, *τος, n.* salt, from *άλς*.

ἌΛΓΟΣ, *εος, n.* pain, grief. Hence, with *νοστέω*, to return, nost-ALGIA, home-sickness, *maladie du pays*.

ἈΛΕΙΨΩ, *φ. ψω*, to anoint.

Ἀλεκτορο-φωνία, *ας, f.* cock-crowing; from *φωνή*, and

Ἀλέκτωρ, *ορος, m.* a cock; from *α, not*, and *λέγομαι*, to lie down.

Ἀλέξανδρος, *ου, m.* Alexander. (See *άνήρ*.)

ἈΛΕΨΩ, *φ. έσω*, to grind.

Ἀλήθεια, *ας, f.* truth; from

ἈΛΗΘΗΣ, *εος, contr. ούς, m. and f.* true; hence

Ἀληθινός, *ή, ον*, true.

Ἀλήθω, *φ. ήσω*, to grind; from *άλέω*.

Ἀληθώς, *adv.* truly; from *άληθής*.

ἈΛΙΣ, *adv.* sufficiently, abundantly.

ἈΛΙΣΓΕΨΩ, *ω, φ. ήσω*, to pollute; hence

Ἀλίσγημα, *τος, n.* pollution, contamination.

ἈΛΓΙΣΚΩ, *φ. άλώσομαι*, (from *obs. άλώω*). The Att.

2. *aor.* ἐάλων (from *obs.* ἄλωμι) is taken in a passive signification, as is also the *perf.* ἐάλωκα.

Ἄλλ', *for*

Ἄλλα', *conj.* but, yet, yea.

Ἄλλα' ΣΣΩ, *f.* ξω, to change. Hence, with ἐν, the grammatical figure, en-ALLAGE; with παρὰ, par-ALLAX.

Ἀλλήλων, *gen. plur. defect.* of one another; from ἄλλος.

Hence par-ALLEL.

Ἀλλομαι, *f.* ἀλουμαι, to leap, spring up.

Ἄλλος, η, ο, another; when repeated, it is *some...*

others (hence, with πάθος, suffering, ALLO-pathy; and, through the Latin *alius*, ALIEN); hence

Ἀλλότριος, α, ον, foreign, alien, belonging to others.

Ἀλλό-φυλος, ου, *m. and f.* of another race; from ἄλλος and φυλή.

Ἀλοῶν, ὦ, *f.* ἄσω, or ἥσω, to tread out or thresh corn.

Ἄ-λογος, ου, *m. and f.* without speech, without reason, irrational; from α, *not*, and λόγος.

Ἄλοη, ης, *f.* the aloe.

Ἄλς, ἅλος, or ἁλός, *m.* salt, the sea. Hence, SALT, by substituting *s* for the aspirate.

Ἄλς, ἁλός, *f.* the sea.

Ἄλυσις, εως, *f.* a chain; from α, *not*, and λύω.

Ἀλφαῖος, ου, *m.* Alphēus.

Ἄλων, ονος, or ἄλως, ω, *f.* a threshing-floor.

Ἄλν' ΠηΞ, εκος, *f.* a fox.

Ἄλωσις, εως, *f.* capture, a snare; from ἀλίσκω.

Ἄμα, *adv.* at the same time with, together with.

Ἀμαρτάνω, *f.* ἀμαρτήσω, 2. *aor.* ἡμαρτον (from *obs.* ἀμαρτέω), to sin; hence

Ἀμαρτία, ας, *f.* sin.

Ἄ-μάρτυρος, ου, *m. and f.* without witnesses; from *a*, *not*, and μάρτυρ.

Ἄμαρτωλός, οὔ, *m. and f.* sinful; *subst.* a sinner; from ἀμαρτάνω.

Ἄ-μαχος, ου, *m. and f.* not contentious; from *a*, *not*, and μάχομαι.

ἈΜΑΪΩ, ὦ, *f.* ἥσω, to mow, reap down.

Ἀ-μέθυστος, ου, *m.* an amethyst; from *a*, *not*, and μέθυ, being supposed to keep off drunkenness.

ἈΜΕΤΒΩ, *f.* ψω, to change.

Ἀμὴν, *adv.* Heb. verily, AMEN.

Ἀ-μήτωρ, ορος, *m. and f.* without a mother; from *a*, *not*, and μήτηρ.

Ἀ-μίαντος, ου, *m. and f.* unpolluted; from *a*, *not*, and μιαίνω.

Ἄμμος, ου, *f.* sand; from ψάμμος.

ἈΜΝΟ΄Σ, οὔ, *m.* a lamb.

Ἀμοιβή, ἥς, *f.* requital; from ἀμείβω. Hence, AMOE-BEAN verses.

ἈΜΠΕΛΟΣ, ου, *f.* a vine.

ἈΜΤ΄ΝΩ, *f.* νῶ, to help, ward off, defend.

ἈΜΦΙ, *prep.* about, on both sides. Hence several words beginning with AMPHI-; as, with θεάομαι, AMPHI-theatre.

Ἀμφι-βληστρον, ου, *n.* anything thrown around, a garment, a large net; from ἀμφι and βάλλω.

Ἀμφι-έννυμι, *f.* ἀμφιέσω (from *obs.* ἀμφιέω), to clothe, array, from ἀμφι and ἔω.

Ἀμφότεροι, αι, *a*, both, from.

ἈΜΦΩ, ἀμφοῖν, both.

Ἀ-μωμος, ου, *m. and f.* without blemish, blameless; from *a*, *not*, and μῶμος.

ἌΝ, *conj.* if, soever. In the consequent of an hypothetic proposition, it gives to the *imperf.*, *aorists*, or *plup. ind.* the signs, *would*, *should*, or *might*; or, *would*, *should*, or *might have*. With the *opt.*, *ἄν* occurs chiefly in objective sentences; and gives a conditional sense to that mood.

ἌΝΑ, *prep.* through, among, by. It is also a distributive signifying *each*, *by*, *throughout*. In composition, again, back, up. Hence, many words beginning with *ana*-; as, with *γράφω*, **ΑΝΑ**-gram; with *λύω*, **ΑΝΑ**-lysis, etc.

Ἀνα-βαίνω, to go or come up.

Ἀνα-βαλλω, to defer.

Ἀνα-βιβάζω, *f. ἄσω*, to cause to ascend, haul up; from *ἀνὰ* and *βαίνω*.

Ἀνα-βλέπω, to look up, receive sight. Hence

Ἀνα-βλέψις, *ews, f.* receiving or recovery of sight.

Ἀνα-βολή, *ῆς, f.* delay; from *ἀναβάλλω*.

Ἀν-αγγέλλω, to bring back news, to relate, announce; from *ἀνὰ* and *ἀγγέλλω*.

Ἀνα-γινώσκω, to read.

Ἀναγκαῖος, *a, on*, necessary; from

ἈΝΑΓΚΗ, *ης, f.* necessity.

Ἀνα-θάλλω, *f. θαλῶ*, to flourish again, recover strength.

Ἀνα-θεωρέω, *f. ἴσω*, to view, contemplate.

Ἀνά-κειμαι, to recline.

Ἀν-αλίσκω, to take away, destroy, consume; from *ἀνὰ* and *ἀλίσκω*.

Ἀνα-παύω, to cause to rest, refresh; *mid.* to rest.

Ἀνά-πηρος, *ου, m. and f.* maimed, crippled.

Ἀνα-πίπτω, *f. πεσοῦμαι*, to fall backwards, recline, sit down to meat.

Ἀν-απολόγητος, ου, *m. and f.* inexcusable; from *a*, *not*, and ἀπολογία.

Ἀν-άπτω, to kindle; from ἀνὰ and ἄπτω.

Ἀνά-στασις, εως, *f.* resurrection; from ἀνὰ and ἵστημι.

Ἀνα-στρέφω, to overturn, turn back; *mid.* to be engaged in, to converse; hence

Ἀνα-στροφή, ης, *f.* conversation, conduct.

Ἀνατείλη, 3. *sing.* 1. *aor. subj.* of

Ἀνα-τέλλω, to rise, make to rise; hence

Ἀνα-τολή, ἥς, *f.* rising, the East, dayspring. Hence,

ANATOLIA, or Natolia, the modern name of Asia Minor.

Ἀνα-τρέπω, to overturn, subvert.

Ἀνα-τρέφω, to bring up, educate.

Ἀνα-φέρω, to bring up, bear upon, take away, offer up.

Ἀνα-χωρέω, *f.* ἴσω, to depart, retire, give place.

Ἄνδρας, *acc. plur.* of ἀνήρ.

Ἀνδρέας, ου, *m.* Andrew.

Ἀνέγνωτε, 2. *plur.* 2. *aor.* of ἀναγινώσκω.

Ἀν-εθάλετε, 2. *plur.* 2. *aor.* of ἀνα-θάλλω.

ἌΝΕΜΟΣ, ου, *m.* wind. Hence, ANEMONE; with με-τρέω, ANEMO-meter; and, through the Latin *anima*, breath, ANIMAL.

Ἀνέντες, *plur. part.* 2. *aor.* of ἀνίημι.

Ἀν-εξερεύνητος, ου, *m. and f.* inscrutable; from *a*, *not*, and ἐρευναω.

Ἀν-εξιχνίαστος, ου, *m. and f.* unsearchable; from *a*, *not*, ἐξ and ἵχνος.

Ἀν-έπεσον, 2. *aor.* of ἀναπίπτω.

Ἀν-ετάζω, to examine, put to the question; from ἀνὰ and ἐτάζω.

Ἄν-ετράφη, 3. *sing* 2. *aor. pass.* of ἀνατρέφω.

ἌΝΕΤ, *adv.* without.

Ἄν-εύ-θετος, *ου, m. and f.* inconvenient; from *α, not*, εὖ, and τίθημι.

Ἄν-εὐρίσκω, to find out; from ἀνὰ and εὐρίσκω.

Ἄν-έχομαι, to bear, bear with; from ἀνὰ and ἔχω; *mid.* ἔχομαι.

Ἄν-εχώρησε, 3 *sing.* 1. *aor.* of ἀναχωρέω.

ἌΝΕΨΙΟ΄Σ, οὗ, *m.* a nephew.

Ἄνεργμένος, *part. perf. p.*, and

Ἄνεώχθησαν, 3. *plur.* 1. *aor. p.* of ἀνοίγω.

ἌΝΗΘΟΝ, *ου, n.* dill, an aromatic plant.

Ἄν-ήκω, to be fit; from ἀνὰ and ἤκω.

Ἄν-ήμερος, *ου, m. and f.* fierce; from *α, not*, and ἡμερος.

ἌΝΗ΄Ρ, ἀνδρὸς, *voc.* ἄνερ, a man (not a woman, but ἀνθρωπος is a man or a woman, a human being), husband. Hence, with ἀλέξω, to defend, the name Alex-ANDER, *i.e.* one who *defends men*.

Ἄνθ-ίστημι, to resist; from ἀντὶ and ἵστημι.

ἌΝΘΟΣ, εὖς, *n.* a flower. Hence, with λόγος, ANTHO-logy.

ἌΝΘΡΑΞ, *κος, masc.* coal, burning coals. Hence, AN-THRACITE.

Ἄνθρωπινος, *η, ου, human*; *adverbially*, humanly; from

ἌΝΘΡΩΠΙΟΣ, *ου, m. and f.* a man or woman, one of the human race. Hence, with φιλέω, phil-ANTHROPY; with μισέω, mis-ANTHROPE.

Ἄν-ίημι, to loosen, unbind, omit, quit; from ἀνὰ and ἵημι.

Ἄ-νιπτος, *ου, m. and f.* unwashed; from *α, not*, and νίπτω.

Ἄννας, *α, m.* Annas.

Ἄ-νόητος, *ου, m. and f.* foolish; from *α, not*, and νόος.

Ἄν-οίγω, *f.* ξῶ, 1. *aor.* Att. ἀνέωξα, *perf.* Att. ἀνέφωχα, *perf. m.* Att. ἀνέφωγα, to open; from ἀνὰ and οἶγω.

Ἄντ-απόδομα, *τος, n.* recompense, retribution; from ἀντὶ and ἀποδίδωμι.

Ἄντ-αποκρίνομαι, to answer, reply again, dispute; from ἀντὶ and ἀποκρίνομαι.

ἌΝΤΙ, *prep.* for, in the room of, instead of, against, opposite to, corresponding to; ἀνθ' ὧν, because, therefore. Hence, ἈΝΤΙ-thesis (with τίθημι), ἈΝΤΙ-Christ, and all words of similar composition.

Ἀντί-δικος, *ου, m.* an adversary, from δίκη.

Ἀντι-καλέω, to invite in return.

Ἀντί-κειμαι, to be opposed to, to oppose; *part. substantively*, opponent.

Ἀντί-ληψις, *εως, f.* assistance; from λαμβάνω.

Ἀντι-λογία, *ας, f.* contradiction, opposition, contumely; from λέγω.

Ἀντι-λοιδορέω, ὦ, *f.* ἥσω, to revile in return.

Ἀντι-μετρέω, to measure in return.

Ἀντι-παρ-έρχομαι, to pass by on the other side.

Ἀντιπαρήλθεν, 3 *sing.* 2 *aor.* of ἀντιπαρέρχομαι.

Ἀντιστήναι, 2. *aor. inf.* of ἀνθίστημι.

Ἄντι-τάσσομαι, to oppose, to set oneself in opposition; from τάσσομαι, *mid.* of τάσσω.

Ἀντί-τυπον, *ου, n.* an antitype, that which resembles or corresponds with the type; from τύπος.

Ἀντλέω, ὦ, *f.* ἥσω, to draw (as water); from

ἌΝΤΛΟΣ, *ου, m.* a sink.

Ἄν-υπόκριτος, *ου, m. and f.* unfeigned, without deceit; from α, *not*, and ὑποκριτής.

ἌΝΤ' Ω, *f.* ὕσω, to accomplish, complete.

ἌΝΩ, *adv.* up, above, upwards, (as *adj.*) lofty; ἔως ἄνω, to the brim. Substantively, after a *prep.*, top.

Ἀνώγειον or ἀνώ-γαιον, *ου, m.* an upper chamber; from ἄνω and γαῖα.

Ἀνωθεν, *adv.* from above, from the beginning, anew; πάλιν ἀνωθεν, over again; from ἄνω.

ἈΞΙΝΗ, *ης, f.* an ἈΞΕ.

ἈΞΙΟΣ, *α, ον*, worthy. Hence ἈΞΙΟΜ.

Ἀπ' for ἀπό before a vowel.

Ἀπ-άγχομαι, to strangle oneself.

Ἀπ-άγω, to lead, lead away; from ἀπό and ἄγω.

Ἀπ-αλγέω, ὦ, *f.* ἴσω, to cease from grief, to grow insensible or callous; from ἄλγος.

Ἀπ-αλλάσσω, to dismiss, *mid.* to depart; from ἀπό and ἀλλάσσω.

ἈΠΑΛΟΨ, *ή, ὀν*, tender, soft.

Ἀπ-αντάω, ὦ, *f.* ἴσω, to meet; from ἀντί.

ἈΠΑΞ, *adv.* once, once for all.

Ἀ-πας, *ασα, αν, gen.* αὐτος, the whole, all; from ἅμα and πᾶς.

ἈΠΑΤΑΪΩ, ὦ, *f.* ἴσω, to deceive; hence

Ἀπάτη, *ης, f.* deceit.

Ἀ-πάτωρ, *ορος, m.* fatherless; from *a, not*, and πατήρ.

Ἀπέθανε, 3. *sing.* 2. *aor.* of ἀποθνήσκω.

Ἀ-πειθεια, *ας, f.* disobedience, unbelief; from

Ἀ-πειθής, *έος, m. and f.* unbelieving, disobedient; from *a, not*, and πείθω.

ἈΠΕΙΛΑΪΩ, ὦ, *f.* ἴσω, to threaten.

Ἀπ-εκτείνειν, 3. *sing.* 1. *aor.* of ἀποκτείνω.

Ἀπελθών, 2. *aor. part.* of ἀπέρχομαι.

Ἀπέλιπον, 2. *aor.* of ἀπολείπω.

Ἀπ-έναντι, *adv.* opposite to, before; from ἀπὸ and ἐναντι.

Ἀ-περι-σπάστως, *adv.* without distraction or care; from
α, not, περὶ and σπάω.

Ἀπ-έρχομαι, to go away.

Ἀπέσταλκε, 3. *sing. perf.*, and

Ἀπεσταλμένος, *part. perf. p.*, and

Ἀπέστειλα, 1. *aor. of ἀποστέλλω*.

Ἀπ-έχω, to receive, possess, be absent, be distant, refrain
from; from ἀπὸ and ἔχω.

Ἀπήγαγον, 2 *aor.* 3 *plur. of ἀπάγω*.

Ἀπήγξατο, 3 *sing.* 1 *aor. mid. of ἀπάγχωμαι*.

Ἀ-πιστέω, ὦ, *f.* ἤσω, to be unbelieving, and

Ἀ-πιστος, ου, *m. and f.* unbelieving, faithless, incredible;
from α, not, and πίστις.

ἈΠΛΟ'ΟΣ, ὅη, ὅον, *contr.* οὕς, ἦ, οὖν, simple, single,
perfect.

ἈΠΟ', *prep.* from, of, off, for, on, after. Hence nume-
rous words beginning with ἀπο-; as, with στρέφω,
ΑΠΟ-strophe, a figure of rhetoric.

Ἀπο-γίνομαι, to be absent, to die.

Ἀπο-γράφω, to register.

Ἀπο-δεκατόω, ὦ, *f.* ὠσω, to pay or take tithe of; from
δέκα.

Ἀπό-δεκτος, ου, *m. and f.* acceptable; from

Ἀπο-δέχομαι, to receive with approbation or gladness.

Ἀπο-δίδωμι, to restore, give, render, pay, surrender, bar-
ter, reward.

Ἀποθέμενοι, 1 *plur. part.* 2 *aor. m. of ἀποτίθημι*.

Ἀπό-θεσις, εως, *f.* a putting away or aside; and

Ἀπο-θήκη, ης, *f.* a repository, storehouse, barn; from
τίθημι. Hence ΑΠΟΤΗCARY.

Ἀπο-θνήσκω, to die.

Ἀπο-καλύπτω, to uncover, reveal; hence

Ἀπο-κάλυψις, *εως, f.* disclosure, revelation.

Ἀπο-κρίνομαι, to deliberate, answer; from κρίνομαι, *mid.*
of κρίνω.

Ἀπο-κτείνω, to kill.

Ἀπό-λαυσις, *εως, f.* enjoyment; from

Ἀπο-λαίω, *f. σω*, to take a portion of, enjoy; from
λάω.

Ἀπο-λείπω, to leave behind, (*mid.*) be remaining.

Ἀπο-λείχω, to lick.

Ἀπολέση, 3. *sing.* 1. *aor. subj.* of

Ἀπ-όλλυμι or ἀπολλύω, to destroy, lose, (*mid.*) perish;
from ἀπὸ and ὀλλυμι.

Ἀπο-λογία, *ας, f.* defence, APOLOGY; from λόγος.

Ἀπολούνται, 3. *plur.* 2. *fut. m.* of ἀπόλλυμι.

Ἀπο-λύτρωσις, *εως, f.* redemption; from λύω.

Ἀπο-λύω, to dismiss, liberate, put away (a wife), (*mid.*)
separate.

Ἀπο-νίπτω, to wash the hands.

Ἀπο-πλανάω, ὦ, *f. ήσω*, to seduce; from πλάνη.

Ἀπο-σπάω, to draw away or forth; *mid.* to depart.

Ἀπο-στεγάζω, *f. άσω*, to take off the roof, uncover; from
στέγω.

Ἀπο-στέλλω, to send, send forth.

Ἀπο-στερέω, to deprive, defraud, keep back by fraud.

Ἀπό-στολος, *ου, m.* a messenger, APOSTLE; from ἀπο-
στέλλω.

Ἀπο-τίθηνι, to cast off, lay aside.

Ἀπο-χωρέω, to depart.

Ἀ-πρόσ-κοπος, *ου, m. and f.* not causing to stumble, void

of offence, not stumbling; from *α*, *ποι*, *πρός* and *κόπτω*.

ἈΠΤΩ, *f. ψω*, 2. *aor. ἤφον*, to bind, kindle, light; *mid.* to touch, take.

Ἀπ-ωθέομαι, to thrust away, reject; from *ἀπό* and *ώθέομαι*, *mid. of ώθέω*.

Ἀπ-ώλεια, *as, f.* destruction, perdition, waste; and

Ἀπώλεσα, 1. *aor.* and

Ἀπώλετο, 3. *sing.* 2. *aor. m.*, from *ἀπόλλυμι*.

ἈΠΑ, *ās, f.* imprecation.

ἈΠΑ, *conj.* therefore, then, haply.

Ἄρας, *part.* 1. *aor. of αἶρω*.

ἈΠΓΟ'Σ, *ή, ὄν*, white, fleet; *also* idle. In the latter sense it is derived from *α*, *neg.* and *ἔργον*.

Ἀργυρά, *neut. plur. contr. of*

Ἀργύρεος, *έα, εον, contr. οὖς, ᾶ, οὖν*, made of silver, and

Ἀργύριον, *ου, n.* silver, (*plur.*) pieces of silver; from

Ἀργυρος, *ου, masc.* silver. Hence, Lat. *argentum*; Fr. *argent*; and the English, *ARGENT*, bright as silver; from *ἀργός*, white.

Ἀρείων, *ονος, comp. of ἀγαθός*.

Ἀρέσαι, 1. *aor. inf. of*

ἈΡΕ'ΣΚΩ, *f. ἀρέσω* (from *obs. ἀρέω*), to please.

Ἀρετή, *ἡς, f.* virtue; from

ἈΡΗΣ, *eos, m.* Mars. Hence, with *πάγος*, a hill, *ΑΡΕΟ-*pagus.

Ἄρης, 2. *sing.* 1. *aor. subj. of αἶρω*.

ἈΡΙΘΜΟ'Σ, *οὐ, m.* a number. Hence, *ARITHMETIC*.

Ἀρίσταρχος, *ου, m.* Aristarchus.

ἈΡΙΣΤΕΡΟ'Σ, *ὰ, ὄν*, the left.

ἈΡΙΣΤΟΝ, *ου, n.* a repast.

Ἄριστος, η, ον, *sup.* of ἀγαθός.

Ἄρκετος, ἦ, ὄν, sufficient; from

ἈΡΚΕΊΩ, *f.* ἔσω, to be sufficient, to aid; *mid.* to be contented.

ἈΡΚΤΟΣ, ου, *m. and f.* a bear. Hence ARCT-urus, from οὐρά, a tail; ARCTIC, i. e. under the constellation called "the Great Bear".

ἌΡΜΑ, τος, *n.* a chariot.

Ἄρμος, οὔ, *m.* a joint; and

Ἀρμόζω, *f.* ὅσω, to join together; *mid.* to espouse, from ἄρω. Hence, HARMONY.

ἈΡΝΕΊΜΑΙ, οὔμαι, *f.* ἥσομαι, to deny, refuse.

Ἀρνίον, ου, *n.* a lamb, little lamb; from ἄρς.

Ἄρον, 1. *aor. imperat.* of αἶρω.

Ἄροτρον, ου, *n.* a plough; from ἀρόω.

Ἀρούσι, 3. *plur.* 1. *fut.* of αἶρω.

ἈΡΟΊΩ, ὦ, *f.* ὅσω, *perf. p.* ἤρομαι, to plough.

ἈΡΠΑΖΩ, *f.* ἄσω, sometimes ξω, to seize, take by force, catch up. Hence, HARPY.

ἈΨΑΒΩΝ, ὠνος, *m.* earnest.

Ἀ-ῤῥαφος, ου, *m. and f.* without seam; from α, *not*, and ῥάπτω.

Ἀ-ῤῥήτος, ου, *m. and f.* not spoken, secret, ineffable; from α, *not*, and ῥέω.

Ἀ-ῤῥωστος, ου, *m. and f.* infirm, sick, sickly; from α, *not*, and ῥώννυμι.

ἌΡΞ or ἀρήν, ἀρνός, *dat. plur.* ἀρνάσι, *m. and f.* a lamb.

Ἄρσεν, ενος, *n.* a male; from

ἈΡΣΗΝ or ἄρρήν, ενος, *m., n. εν*, male. Hence (from its strength), ARSENIC.

ἈΠΤΕΜΩΝ, ονος, *m.* a topsail.

ἌΡΤΙ, *adv.* lately, now; ἀπ' ἄρτι, henceforth, hereafter.

ἌΡΤΙΟΣ, *ου, m. and f. or a, ov*, even in number, complete, perfect.

ἌΡΤΟΣ, *ου*, bread, a loaf.

Ἀρτύνω, *f. σω*, to prepare; from ἄρω.

ἌΡΧΗ, *ῆς, fem.* the beginning, first dignity. Hence words beginning or ending with *arch*, as ARCH-angel, ARCH-bishop, mon-ARCH; ARCHAISM, an ancient form of expression; with λόγος, ARCHAEO-logical, belonging to antiquities.

Ἀρχ-ιερεῖς, *plur. contr. of*

Ἀρχ-ιερεὺς, *έως, m.* a chief-priest; from ἀρχή and ἱερός.

Ἀρχι-συνάγωγος, *ου, m.* a ruler of the synagogue; from ἀρχή and συναγωγή.

Ἀρχι-τρικλινος, *ου, m.* a ruler of a feast; from ἀρχή and τρικλινον, a dining-room with three couches to recline on, from τρεῖς and κλίνη.

Ἀρχω, *f. ξω*, to rule over; *mid. ἄρχομαι, f. ξομαι*, to begin, be foremost, rule, from ἀρχή; hence

Ἀρχων, *οντος, m.* a ruler, an ARCHON.

ἌΡΩ, *f. ώ*, to adapt, fit.

ἌΡΩΜΑ, *τος, n.* an aromatic substance, spice. Hence, AROMATIC.

Ἀ-σάλευτος, *ου, m. and f.* unshaken, immoveable; from *a, not*, and σαλεύω.

Ἀ-σβεστος, *ου, m. and f.* unquenchable; from *a, not*, and σβέννυμι.

Ἀ-σεβέω, *ώ, f. ήσω*, to be impious, ungodly commit; from *a, not*, and σέβομαι.

Ἀσέλγεια, *ας, f.* lewdness, intemperance; from

ἈΣΕΛΓΗΣ, *έος, m. and f.* wanton, intemperate.

Ἀ-σθένεια, *as*, *f.* weakness; and

Ἀ-σθενέω, *ō*, *f.* ἥσω, to be weak or sick; and

Ἀ-σθενής, *éos*, *contr.* οὖς, *m. and f.* weak; from *a*, *not*, and *σθένος*.

ἈΣΚΕΊΩ, *ō*, *f.* ἥσω, to exercise, practise, labour. Hence

ASCETIC.

ἈΣΚΟΊΣ, *oũ*, *m.* a leathern bottle.

ἈΣΠΑΊΖΟΜΑΙ, *f.* ἄσομαι, to salute, embrace; hence

Ἀσπασάμενοι, 1 *aor. part.*; and

Ἀσπασμός, *oũ*, *m.* salutation, greeting.

ἈΣΠΙΣ, *δος*, *f.* an ASP.

Ἀ-σπονδος, *ου*, *m. and f.* irreconcilable, implacable; from *a*, *not*, and *σπονδή*, a libation, which is from *σπένδω*.

Ἀσσάριον, *ου*, *n.* *Lat.* a Roman coin, called an *as*; farthing.

ἈΣΣΟΝ, *adv.* near, nearer.

Ἀσσος, *ου*, *f.* the city of Assos.

Ἀστεῖος, *ου*, *m. and f.* living in a city, polite, urbane, beautiful; from ἄστυ.

ἈΣΤΗΡ, *έρος*, *m.* a star. Hence, with νόμος, ASTRONOMY.

Ἀ-στήρικτος, *ου*, *m. and f.* unsteady; from *a*, *not*, and *στρίβω*.

Ἀ-στοργος, *ου*, *m. and f.* without natural affection, without charity; from *a*, *not*, and *στέργω*.

Ἀ-στοχέω, *ō*, *f.* ἥσω, to miss one's aim; from *a*, *not*, and *στοχάζομαι*.

Ἀστραπή, *ῆς*, *f.* lightning; from

ἈΣΤΡΑΊΠΤΩ, *f.* ψω, to lighten.

ἈΣΤΥ, *εος*, *n.* a city.

Ἀ-σύνητος, *ου*, *m. and f.* without understanding; from *a*, *not*, and *συνήμι*.

Ἀ-σφαλῆς, *εὖς, m. and f.* steady, safe, certain, firm; from *a, not*, and σφάλω.

Ἀτενέλω, *f. σω*, to look earnestly; from *a intensive*, and τείνω.

ἈΤΕΡ, *adv.* without, in the absence of, devoid of.

Ἀ-τιμία, *ας, f.* dishonour; from *a, not*, and τιμή.

Ἀ-τινα, *neut. plur. of ὅστις*.

ἈΤΜΙΣ, *δος, f. or ἀτμός, οὖ, m.* vapour, air. Hence, with σφαῖρα, a globe, ΑΤΜΟ-sphere.

Ἀ-τοπος, *ου, m. and f.* out of place, absurd, injurious, wrong, wicked, (*substantively*) harm; from *a, not*, and τόπος.

ΑΤΓΗ, *ῆς, f.* splendour, daybreak.

Αὐθάδης, *εὖς, contr. οὖς, m. and f.* self-complacent, arrogant; from αὐτός and ἀδέω.

ΑΤΘΕΝΤΗΣ, *ου, m.* one who acts on his own authority (hence, AUTHENTIC); hence

Αὐθεντέω, *ῶ, f. ἥσω*, to have authority.

Αὐλέω, *ῶ, f. ἥσω*, to play on the flute or pipe; from αὐλός.

ΑΤΔΗ, *ῆς, f.* a sheepfold, court, mansion. Hence ΑΥΛIC, belonging to the *court* of princes.

Αὐλητής, *οὖ, m.* a player on the flute or pipe; from

ΑΤΔΟΨ, *οὖ, m.* a flute or pipe. Hence, with ὕδωρ, hydr-AULICS.

ΑΤΞΑΝΩ, *αὔξω*, or *ἄξω, f. αὔξήσω* (from *obs. αὔξέω*), to cause to increase, (*mid.*) to increase.

ΑΤΠΑ, *ας, f.* a gale, a light wind.

ΑΤΠION, *adv.* to-morrow, (*with art.*) the morrow.

Αὐστηρὸς, *ἂ, ὄν*, rough, harsh, crabbed; from αὔω.

Αὔτη, *fem. of οὗτος*, forming its *gen.* and other cases, as if from ταύτη, except the *nom. plur.*; which is regularly formed from αὔτη.

Αὐτήν, *acc. f. contr. for* ἐαυτήν, and

Αὐτῆς, *gen. f. contr. for* ἐαυτῆς; from ἐαυτοῦ.

Αὐτόθ', *for* αὐτόθι, there; from αὐτός.

Αὐτοῖς, *dat. plur. contr. for* ἐαυτοῖς, from ἐαυτοῦ.

Αὐτό-ματος, *η, ον*, (from αὐτός and μάω, to be eager), spontaneous, of its own accord. Hence, AUTO-MATON.

Αὐτό' Σ, ἡ, ὄν, self, himself; with the article, ὁ, ἡ, τὸ, it signifies *the same*. Hence, with κρατέω, AUTO-cratic; with ὀπτομαι, AUT-opsy; and all words of similar composition.

Αὐτοῦ, *Att. contr. for* ἐαυτοῦ, *q. v.*

Αὐτῶν, *gen. plur. contr. for* ἐαυτῶν, from ἐαυτοῦ.

Αὐ' ΧΕ' Ω. ὦ, *f. ἦσω*, to boast.

Αὐχμηρός, ἄ, ὄν, squalid, filthy, obscure; from

Αὐχμὸς, οὐ, *m.* drought, filthiness; from

Αὐ' Ω, *f. σω*, to dry, shout, shine, blow.

Ἀφ', *for* ἀπὸ before an aspirated vowel.

Ἀφ-αίρέω, ὦ, *f. ἦσω*, to take away; from ἀπὸ and αἰρέω.

Ἀ-φανίζω, *f. σω*, to put out of sight, to destroy, disfigure; *mid.* to be astonished, vanish away; from *a*, *not*, and φαίνω.

Ἀφέθησαν, 3. *plur.* 1. *aor. p.* of ἀφίημι.

Ἀφεῖλεν, 3. *sing.* 2. *aor.* of ἀφαιρέω.

Ἀφεῖς, *part.* 2. *aor.* of ἀφίημι.

ἈΦΕΛΗΣ, ἑός, *m. and f.* simple; hence

Ἀφελότης, τος, *f.* simplicity.

Ἀφες, *imperat.* 2. *aor.* and

Ἀφ-εις, *f.* deliverance, remission; and

Ἀφετε, *imperat.* 2. *aor.* 2. *plur.*, and

Ἀφήκα, 1. *aor.*, from

Ἀφ-ίημι, *f.* ἀφήσω, to send away, utter, neglect, permit, pardon, leave, yield up, let alone; from ἀπὸ and ἵημι.

Ἀ-φιλ-άγαθος, *ου, m. and f.* not loving good men, or what is good; from *a*, *not*, φιλέω, and ἀγαθός.

Ἀ-φιλ-άργυρος, *ου, m. and f.* not fond of money; from *a*, *not*, φιλέω, and ἄργυρος.

Ἀφ-ίστημι, *f.* ἀποστήσω, to seduce, depart, refrain from, fall away; from ἀπὸ and ἵστημι.

Ἀφνω, *adv.* suddenly, unexpectedly; from *a*, *not*, and φαίνω.

Ἀφ-οριεῖ, 3. *sing. 1. fut. Att. of*

Ἀφ-ορίζω, *f.* ἴσω, *Att. ἰῶ*, to separate, set apart, excommunicate, choose, determine. Hence APHORISM; from ἀπὸ and ὀρίζω.

Ἀφ-ορμή, ἥς, *f.* means, opportunity; from ἀπὸ and ὄρμη.

ἈΦΡΟΨ, οὐ, *m.* foam. Hence APHRODITE, a name of Venus.

Ἀχαΐα, ας, *f.* Achaia.

Ἀχθῆναι, *inf. 1. aor. p. of* ἄγω.

ἈΧΛΥΨ, ὕος, *f.* darkness, blindness.

ἈΧΡΙ or μέχρι, *before a vowel* ἄχρις or μέχρις, *adv.* until, unto, while, during, within.

ἈΧΤΡΟΝ, *ου, n.* chaff.

ἈΨΙΝΘΙΟΝ, *ου, n.* or ἄψινθος, *ου, m. or f.*, wormwood.

Ἀ-ψυχος, *ου, m. and f.* without life; from *a*, *not*, and ψυχή.

Ἀψωνται, 1 *aor. m. subj. 3 plur. of* ἄπτομαι.

Βάαλ, *indecl. m. or f.* Baal.

Βαθεῖ, *contr. for* βαθεί, *dat. sing. of* βαθύς.

- Βάθος**, *έος*, *n.* depth, profundity, immensity; from
ΒΑΘΤ'Σ, *εία*, *υ*, *gen. έος* (*irreg. comp. βάσσων*), deep.
ΒΑΙΝΩ, *f. βήσομαι* (from *obs. βάω*), 2. *aor. έβην* (from
obs. βίβημι), to go. Hence, with *άκρος*, *acro-BAT*.
ΒΑΥΟΝ, *ου, n.*, or *βάις*, a branch of palm.
ΒΑΙΟ'Σ, *ου, m. and f.* little.
ΒΑΛΛ'ΝΤΙΟΝ, *ου, n.* a purse, money-bag.
ΒΑ'ΛΛΩ, *f. αλώ, perf. βέβληκα* (from *obs. βλέω* or *βα-
λέω*), to cast, put, rush (*Acts 27:14*); *mid.* to be laid
down, to lie. Hence, *pro-BLEM*; with *σύν*, *sym-*
BOL.
Βαπτίζω, *f. σω*, to BAPTIZE, wash, cleanse; from *βάπτω*;
hence
Βάπτισμα, *τος, n.* BAPTISM, and
Βαπτισμός, *ου, m.* BAPTISM, dipping in water, washing.
ΒΑ'ΠΤΩ, *f. ψω*, 2. *aor. έβαφον*, to dip, immerse, wash.
ΒΑΡ'ΒΑΡΟΣ, *ου, m. and f.* BARBARIAN, that which is
not Greek.
Βαρέως, *adv.* heavily, with difficulty; from *βάρος*.
Βαρθολομαίος, *ου, m.* Bartholomew.
Βάρναβας, *a, m.* Barnabas.
ΒΑ'ΡΟΣ, *εος. contr. ους, n.* weight, heaviness (hence,
with *μέτρον*, *BARO-meter*). Hence
Βαρύνω, *f. ώ*, to be heavy, oppress; and
Βαρύς, *εία, υ, gen. έος*, heavy, grievous.
Βασανίζω, *f. σω*, to torture, afflict, toss; and
Βασανισμός, *ου, m.* torture; from
ΒΑ'ΣΑΝΟΣ, *ου, f.* torture, proof; properly, *BASANITE*,
a Lydian stone, used as a test in trying metals.
Βάσεις, *acc. plur. contr. of βάσις*.
Βασιλεία, *as, f.* a kingdom; and

Βασιλεῖς, *nom. and acc. plur. contr.*, from
ΒΑΣΙΛΑΕΤ'Σ, *έος*, and *Att. έως*, *m.* a king (hence, **ΒΑΣΙΛΙΚΑ**, originally, *a palace*; afterwards, *a church*; also **ΒΑΣΙΛΙΚ**). Hence

Βασιλεύω, *f. σω*, to reign, govern; and

Βασίλισσα, *ης*, *f.* a queen.

Βάσις, *εως*, *f.* a step, foot, **ΒΑΣΙΣ**; from *βαίνω*.

ΒΑΣΚΑΙΝΩ, *f. ανώ*, to fascinate, mislead. Hence, through the Latin *fascino*, **FASCINATE**.

ΒΑΣΤΑ'ΖΩ, *f. σω*, to carry, bear, announce, endure.

ΒΑ'ΤΟΣ, *ου*, *m.* a bush, bramble-bush, a Heb. measure of liquids, firkin of nine gallons.

ΒΑ'ΤΡΑΧΟΣ, *ου*, *m.* a frog.

Βδελύσσομαι, *f. ξομαι*, to turn away with loathing, properly from a bad smell, abominate; from

ΒΔΕ'Ω, *f. έσω* and *ήσω*, to cause an offensive smell.

ΒΕ'ΒΑΙΟΣ, *α*, *ον*, firm; hence

Βεβαίωσις, *εως*, *f.* confirmation.

Βέβηλος, *ου*, *m. and f.* profane; properly, where all persons may enter; from *βηλός*.

Βέβληται, *3. sing. perf. p. of βάλλω*.

Βεβρωκόσιν, *dat. plur. perf. part. of βρώσχω*.

Βέλη, *plur. contr. of*

ΒΕ'ΛΟΣ, *εος*, *n.* a weapon, dart. Hence **BELEMNITE**.

Βεθανία, *ας*, *f.* Bethany.

Βηθλεέμ, *indecl. f.* Bethlehem.

ΒΗΛΟ'Σ, *ού*, *m.* a threshold.

Βήμα, *τος*, *n.* a step, tribunal, judgment-seat; from *βαίνω*.

ΒΗ'ΡΤΑΛΛΟΣ, *ου*, *m.* a beryl, a gem of sea-green colour.

ΒΙΑ, *ας*, *f.* force, violence.

Βίβλιον, *ου*, *n.* a book, scroll; from

ΒΙΒΛΟΣ, ου, *f.* a book. Hence, **BIBLE**.

ΒΙΟΣ, ου, *m.* life, sustenance (hence, with γράφω, **BIOGRAPHY**; with ἀμφι, **amphi-BIOUS**). Hence

Βιωτικός, ἡ, ὄν, appertaining to life, belonging to this life.

ΒΛΑΨΤΩ, *f.* ψω, to injure, 2. *aor.* ἐβλαβον.

ΒΛΑΣΤΑΝΩ, *f.* ἴσω, 2. *aor.* ἐβλαστον (from *obs.* βλαστέω), to make grow, to bud, spring up; hence

Βλαστήσασα, 1. *aor. part. fem.*

Βλασ-φημέω, ὦ, *f.* ἴσω, to calumniate, **BLASPHEME**; from βλάπτω and φήμη.

ΒΛΕΨΩ, *f.* ψω, 2. *aor.* ἐβλεπον, to see, look, look on, (*imperat.*) take heed.

Βληθῆναι, 1 *aor. inf. pass. of* βάλλω.

Βόας, *acc. plur. of* βούς.

ΒΟΑΩ, *f.* ἴσω, to shout; hence

Βοή, ἡς, *f.* shouting.

ΒΟΗΘΕΩ, ὦ, *f.* ἴσω, to aid; hence

Βοηθός, οὔ, *m.* a helper.

ΒΟΨΡΟΣ, ου, *m.* a ditch; hence

Βόθυνος, ου, *m.* a pit, ditch, or well.

Βολίζω, *f.* σω, to heave the lead; from βάλλω.

ΒΟΨΒΟΣ, ου, *m.* mud, slime.

ΒΟΡΕΑΣ, ου, or βορρᾶς, ᾶ, *m.* the north wind, **BOREAS**.

Βόσκω, *f.* βοσκήσω (from *obs.* βοσκέω), to feed; from βόω (hence, **pro-BOSCIS**). Hence

Βοτάνη, ἡς, *f.* grass, produce of the earth; from βόω.

Hence, **BOTANY**.

ΒΟΤΡΥΣ, υος, *m.* a bunch of grapes.

ΒΟΤΑΗ, ἡς, *f.* counsel, thought.

Βούλημα, τος, *n.* will; from

ΒΟΥΛΟΜΑΙ, 2. *sing. Att. βούλει, f. m. βουλήσομαι*
(from *obs. βουλέω*), to wish, will, intend, direct.

Βούν, *acc. sing. of βούς*.

ΒΟΥΝΟΣ, *οὔ, m.* a hill.

ΒΟΥΣ, *βόος, m. and f.* a bull or cow. Hence, with *κόλον*,
BU-colics.

ΒΟΩ, *ῶ, f. όσω and ώσω*, to feed.

Βοών, *gen. plur. of βούς*.

ΒΡΑΒΕΥΣ, *έως, m.* a judge, an umpire of games; hence
Βραβεύω, f. σω, to preside, govern.

ΒΡΑΔΥΣ, *εία, ὕ, gen. έος (irreg. comp. βράσσων)*, slow,
stupid. Hence, with *ποῦς*, BRADY-pus.

ΒΡΑΧΙΩΝ, *ονος, m.* the arm, the fore-arm, strength.

Βραχῦ, *adv.* briefly; from

ΒΡΑΧΥΣ, *εία, ὕ, gen. έος*, short, small. Hence, with
γράφω, BRACHY-graphy.

ΒΡΕΜΩ, *f. ῶ*, to roar, murmur.

ΒΡΕΦΟΣ, *εος, n.* an infant.

ΒΡΕΧΩ, *f. ξω, perf. p. βέβρεγμαi*, to rain, wet. Hence
em-BROCATION.

ΒΡΟΝΧΗ, *ης, f.* thunder.

ΒΡΟΧΟΣ, *ου, m.* a cord, rope, noose.

ΒΡΥΧΩ, *f. ξω*, to gnash the teeth.

ΒΡΥΩ, *f. σω*, to abound, produce, send forth. Hence,
with *έν*, em-BRYO.

Βρώμα, *τος, n.* food; from

ΒΡΩΣΚΩ, *f. βρώσω (from obs. βρώω), 2. aor. έβρων*
(from *obs. βρώμι*), to eat.

ΒΥΘΟΣ, *ου, m.* the deep, the bottom of the sea.

ΒΥΡΣΑ, *ης, f.* a hide, skin (hence PURSE); hence

Βυρσεύς, *έως, dat. contr. βυρσεί, m.* a tanner.

ΒΥΣΣΟΣ, ου, *m.* fine linen or cotton.

ΒΥΩ, *f.* σω, to stop, cover.

ΒΩΜΟΣ, οῦ, *m.* an altar.

ΓΑΓΓΡΙΝΑ, ης, *f.* cancer, mortification, GANGRENE.

ΓΑΖΑ, ης, *f.* a Persian word, signifying *treasure*; hence

Γαζο-φυλάκιον, ου, *n.* a treasure; from φυλάσσω.

ΓΑΙΑ, ας, generally *contr.* γῆ, γῆς, *f.* the earth, land.

Hence, with μέτρον, GEO-metry; with λόγος, GEO-logy; with γράφω, GEO-graphy.

ΓΑΛΑ, γάλακτος, *n.* milk. Hence, GALAXY, the *milky way*.

Γαλάται, ὧν, *m.* the Galatians.

ΓΑΛΗΝΗ, ης, *f.* a calm.

Γαλιλαῖος, ου, *m.* a Galilean.

ΓΑΜΒΡΟΣ, ου, *m.* a son-in-law.

ΓΑΜΕΩ, ὦ, *f.* ἦσω, 1. *aor.* ἔγημα (from *obs.* γάμω), to marry (hence, with Lat. *bis*, twice, bi-GAMY; with πολὺς, poly-GAMY, etc.); hence

Γάμος, ου, *m.* marriage.

ΓΑΡ, *conj.* for, whereas, therefore, why.

ΓΑΣΤΗΡ, έρος, and *sync.* γαστρος, *voc.* γάστερ, *dat. pl.* γαστήρσι, the belly, womb. Hence, GASTRIC; and with νόμος, GASTRO-nomy.

ΓΕ, an enclitic *adv.* indeed, at least, yet.

Γεγώς, ὡσα, ὡς, *perf. part. syncopated*, of γίνομαι.

Γεγεννημένον, *neut. sing. part. perf. p.*, and

Γεγέννησθε, 2. *plur. perf. p.*, and

Γέγονα, *perf. m.* of γίνομαι.

ΓΕΝΝΑ, ης, *f.* hell, a place of torment.

ΓΕΙΤΩΝ, ωνος, *m. and f.* a neighbour.

ΓΕΛΛΩ, ὦ, *f.* άσω, to laugh.

Γεμίζω, *f. σω*, to fill; from

ΓΕΜΩ, *f. ὦ*, to be full.

Γενεὰ, *âs, f.* age, generation (hence, with λόγος, *GENEALOGY*); and

Γένεσθαι, *2. aor. inf. m.*; and

Γένεσις, *εως, f.* generation, birth, *GENESIS*; from γίνομαι.

Γένη, *neut. plur. contr. of γένος*.

Γενηθέντων, *gen. plur. part. 1. aor. p.*, and

Γενηθήτω, *3. sing. imperat. 1. aor. p.*, and

Γενήσεται, *3. sing. 1. fut. m. of γίνομαι*; whence

Γεννάω, *ᾶ, f. ἥσω*, to beget, bring forth, (*pass.*) be born.

Γεννησαρὲτ, or Γενησαρὲτ, *indecl. f.* Gennesaret.

Γέννησις, *εως, f.* birth; from γεννάω.

Γενόμενος, *2. aor. m. part. of γίνομαι*, whence

Γένος, *εος, contr. ους, n.* race, family, kind.

ΓΕΡΩΝ, *οντος, m.* an old man.

ΓΕΤΟΜΑΙ, *f. σομαι*, to give to taste.

Γεωργέω, *ᾶ, f. ἥσω*, to cultivate the ground; from γαῖα and ἔργον. Hence the name, *GEORGE*.

Γῆ, *contr. for γαῖα*.

Γήρα, *dat. of*

ΓΗΡΑΣ, *ατος, n.* old age.

ΓΙΝΟΜΑΙ, *γέλλομαι or γόγγομαι, f. γενήσομαι*; *1. aor. pass. ἐγενήθην* (from *obs. γένέω*); *2. aor. m. ἐγενόμην, perf. m. γέγονα* (from *obs. γένω*); *perf. γέγαα* (from *obs. γάω*), to become, come, exist, be, be done, be made, come to pass, (*1. aor. p.*) behave one's self.

ΓΙΝΩΣΚΩ, *f. m. γνώσομαι* (from *obs. γνώω*), *2. aor. ἔγνω* (from *obs. γνώμι*), *perf. ἔγνωκα, perf. p. ἔγνωσμαι, part. 2. aor. γνούς*, to learn, understand, know.

This word has an affinity to the English KNOW;
hence, GNOSTICS, pro-GNOSTIC.

Γλεύκος, *eos*, *contr. ους*, *n.* must, sweet wine; from
ΓΑΤΚΤ'Σ, *εία*, *ὕ*, *gen. έος*, *contr. ους*, sweet, pleasant.

Hence, GLYCERIN.

ΓΛΩ'ΣΣΑ, *Att. γλώττα*, *ης*, *f.* the tongue. Hence, GLOS-
SARY; with πολὺς, poly-GLOTT.

Γναφεὺς, *έος*, *m.* a fuller; from κνάπτω, to dress or full
cloth.

Γνόντες, *plur. 2. aor. part. of γινώσκω*.

ΓΝΟ'ΦΟΣ, *ου*, *m.* darkness.

Γνωρίζω, *f. σω*, *perf. ἐγνώρικα*, to make known, reveal,
know; and

Γνωσθήσεται, *3. sing. 1. fut. p. of γινώσκω*; whence

Γνώσις, *εως*, *f.* knowledge, doctrine, prudence; and

Γνώσονται, *3. pl. 1. fut.*, and

Γνώτε, *2. pl. 2. aor. imperat.*

ΓΟΓΓΥ'ΖΩ, *f. σω*, to murmur.

ΓΟΗΣ, *τος*, *m.* a juggler, quack, impostor.

Γολγοθᾶ, *indecl.* Golgotha.

Γόμορρα, *indecl.* Gomorrha.

Γόμος, *ου*, *m.* cargo, merchandise; from γέμω.

Γονεὺς, *έος*, *m.* a parent; from γίνομαι.

ΓΟ'ΝΥ, *ατος*, *n.* a knee. Akin to ΚΝΕΕ. Hence, through
the Lat. *genu*, with *flecto*, to bend, GENU-flexion.

Γράμμα, *τος*, a writing, letter, bill, contract, epistle;
from γράφω (hence, GRAMMAR). Hence

Γραμματεὺς, *έος*, *m.* a scribe.

ΓΡΑΤ'Σ, *γραδς* or *γραῖα*, *ας*, *f.* an old woman.

Γραφή, *ης*, *f.* writing, scripture; from

ΓΡΑ'ΦΩ, *f. ψω*, to write, write of, paint, describe. Hence,

GRAPHIC, en-GRAVE, and all words ending in *-graphy*, *-graph*, *-graphic*; as, geo-GRAPHY, bio-GRAPHY, tele-GRAPH, etc

Γραῶδης, eos, *contr. ous, m. and f.* like or belonging to an old woman; from γραῦς.

Γρηγορέω or ἐγρηγορέω, ὦ, *f. ἴσω, perf. ἐγρηγόρηκα*, to watch; from ἐγρήγορα, Att. *perf. mid. of ἐγείρω*.

Hence the name GREGORY.

Γυμνάζω, *f. σω*, to exercise; from

ΓΥΜΝΟΨ, ἦ, ὄν, naked. Hence GYMNASTICS; and, with σοφός, GYMNO-sophist. Hence

Γυμνότης, τος, *f. nudity, nakedness*.

ΓΥΝΗ, γυναικός, *voc. γύναι, f. a woman, wife*. Hence with μισέω, miso-GYNIST; with κρατέω, GYNECO-cracy.

ΓΩΝΙΑ, as, *f. a corner, angle*. Hence dia-GONAL; with πολὺς, poly-GON; with ἕξ, hexa-GON, etc.

Δ', by apocope for δέ.

Δαβὶδ, *indecl. m.* David.

Δαιμόνιον, ου, *n.* a heathen god, demon, devil, familiar spirit; from

ΔΑΙΜΩΝ, ονος, *m. and f.* a genius, DEMON, devil.

ΔΑΪΚΝΩ, *f. δήξω, 2. aor. ἔδακον* (from *obs. δήκω*), to bite.

ΔΑΪΚΡΤ, υος, *n.* a tear. Hence (through the Latin *dacryma* or *lacryma*) LACHRYMAL.

ΔΑΪΚΤΤΑΟΣ, ου, *m.* a finger. Hence DACTYL, a foot consisting of one long followed by two short syllables, as the finger consists of one long bone and two short ones.

Δάμαλις, *εως*, *f.* a heifer; from

ΔΑΜΑ'Ω, *ῶ*, or *δαμάζω*, *f. άσω*, to tame. Hence, with
a *neg.*, a-DAMANT.

Δάνειον, *ου*, *n.* a loan, debt; and

Δανειστής, *οὔ*, *m.* a money-lender, creditor; from

ΔΑ'ΝΟΣ, *εος*, *n.* a gift.

ΔΑΠΑΝΑ'Ω, *ῶ*, *f. ήσω*, to expend.

ΔΑ'ΠΕΔΟΝ, *ου*, *n.* pavement, ground.

ΔΕ', *conj.* but, moreover, now.

Δεδεμένος, *part. perf. p. of δέω*.

Δέδοται, *3. sing. perf. p. and*

Δέδωκας, *2. sing. 1. aor. of δίδωμι*.

Δεῖ, *f. δεήσει*, *impers.* it is necessary, must, ought; from
δέω.

Δεῦγμα, *τος*, *n.* an example; from

ΔΕΙΚΝΤΜΙ or *δεικνύω*, *f. δείξω* (from *obs. δείκω*), to
shew. Hence *para-DIGM*, *apo-DICTIC*.

ΔΕΙΛΟ'Σ, *ή, ὄν*, timid.

ΔΕΙ'ΝΑ, *m. f. and n. gen. δεινός*, such or such a one.

ΔΕΙΝΟ'Σ, *οὔ*, *m. and f.* formidable, severe. Hence

Δεινῶς, *adv.* grievously, greatly.

Δείξει, *3. sing. fut. of δεικνυμι*.

ΔΕΓΠΝΟΝ, *ου*, *n.* a repast, supper, feast. Hence, with
σοφός, *DEIPNO-sophist*.

ΔΕ'ΚΑ, *indecl. ten.* Hence, with *γωνία*, *DECA-gon*;
with *λόγος*, *DECA-logue*; with *ήμέρα*, *DEC-ameron*.

Hence

Δεκά-πεντε, *indecl. fifteen*; from *πέντε*.

Δέκατος, *η, ου*, tenth; from *δέκα*.

Δελεάζω, *f. σω*, to take with a bait, entice; from

ΔΕ'ΛΕΑΡ, *ατος*, *n.* a bait.

ΔΕΜΩ, *f. ὦ*, to build. Hence, through the Latin *domus* a house, DOMICILE.

ΔΕΝΔΡΟΝ, *ου, n.* a tree. Hence, with *ρόδον*, rhododendron.

Δέξαι, 2. *sing. 1. aor. imperat.*, and

Δέξασθε, 2. *pl. 1. aor. imperat.*, and

Δέχεται, 3. *sing. 1. aor. subj. of δέχομαι*.

ΔΕΞΙΑ, *ἄς, f.* (prob. from *δέχομαι*), the right hand.

Hence DEXTEROUS. Hence

Δεξιὸς, *ὰ, ὄν*, right, as opposed to left.

Δέομαι, *f. m. δεήσομαι* (from *obs. δέω*), to need, ask, pray; from *δέω*.

ΔΕΡΑΣ or **δέρμα**, *τος, n.* skin. Hence epi-**DERMIS**.

Hence

Δερμάτινος, *η, ον*, leathern; and

Δέρω, *f. ὦ*, to flay, scourge, beat.

Δεσμά, *pl. of δεσμός*.

Δεσμεύω, *f. σω*, to bind; and

Δέσμη, *ης, f.* a bundle; and

Δεσμός, *οῦ, m.* and in *plur.* also **δεσμά**, *ῶν, n.* a chain, bond; and

Δεσμοτήριον, *ου, n.* a prison; from *δέω*.

ΔΕΣΠΟΤΩ, *f. σω*, to rule. Hence

Δεσπότης, *ου, m.* a ruler, lord, DESPOT.

ΔΕΥΡΟ, *adv., plur. δεῦτε*, hither, here now, come hither.

Δεύτερον, *adv.* again, a second time; from *δύτερος*.

Δευτερό-πρωτος, *ου, m. and f.* the first after the second; from *πρώτος* and

Δεύτερος, *α, ον*, second (hence, with *νόμος*, DEUTERONOMY); from *δύο*.

ΔΕΧΟΜΑΙ, *f.* *ξομαι*, to take, receive. Hence, with *πᾶς*, pan-DECTS.

ΔΕΩ, *f.* *έσω* and *ήσω*, *perf. p.* *δεδεμαι*, to bind. Hence dia-DEM.

ΔΗ, *adv.* indeed, that is to say, now, therefore, doubtless.

ΔΗΛΟΣ, *η, ον*, manifest.

ΔΗΜΟΣ, *ου, η*, the people. Hence, with *κρατέω*, DEMO-cracy; with *άγω*, DEM-agogue; with *ἐπὶ*, epi-DEMIC.

ΔΗΝ, *adv.* for a long time.

Δηνάριον, *ου, η*, a Roman coin, silver penny. See *δραχμή*.

Δήσατε, 2. *sing. 1. aor. imperat. of δέω*.

Δέ, by elision for

ΔΙΑ, *prep., with a gen.* through, during, after, by, with, in; *with an acc.* on account of, for, because of, by, through. Hence numerous words beginning with DIA-; as, with *λόγος*, DIA-logue; with *μέτρον*, DIA-meter; with *γωνία*, DIA-gonal; with *γινώσκω*, DIA-gnosis.

Διαβαίνω, to go across or over. Hence

Διαβήναι, 2. *aor. inf.*

Διάβολος, *ου, η*, properly a traducer, an enemy, the DEVIL; from *διαβάλλω*, to calumniate.

Διαγίνομαι, to go by or intervene (as time).

Διάγω, to carry over, to spend or pass (as time); from *δια* and *άγω*.

Διαδίδωμι, to transfer, distribute. Hence

Διάδος, 2. *aor. imperat.*

Διαθήκη, *ης, η*, a dispensation, testament, covenant; from *δια* and *τίθημι*.

- Δια-καθαριεῖ*, 3. *sing. fut. Att. of*
Δια-καθαρίζω, *f. σω*, to cleanse thoroughly.
Δια-κονέω, to minister, minister unto, hasten. Hence
Δια-κονία, *ας*, *f.* ministry, service; and
Διά-κονος, *ου*, *m. and f.* a servant, minister, DEACON.
Δια-λέγομαι, to converse; from *διὰ* and *λέγομαι*, *mid. of*
λέγω (hence DIALECT). Hence
Δια-λογίζομαι, *f. σομαι*, to think, reason. Hence
Δια-λογισμός, *ου*, *m.* thought, reasoning.
Δια-μαρτύρομαι, *f. οὔμαι*, to call to witness, affirm, ex-
hort, charge, testify.
Δια-μείνη, 3 *sing. 1. aor. subj. of*
Δια-μένω, *f. ὦ*, to remain, continue.
Διά-νοια, *ας*, *f.* thought, understanding; from *νόος*.
Δι-ανῶ, *f. σω*, to complete.
Δια-παντός, *adv.* always; from *πᾶς*.
Δια-πέραω, *ὦ*, *f.* ἄσω and ἤσω, to pass over.
Δια-πορεύομαι, *f. σομαι*, to go through, go on, pass over
or by.
Δια-ρρήγνυμι or *δια-ρρήσσω*, to break through, rend
asunder.
Δια-σαφέω, *ὦ*, *f.* ἤσω, to make known, declare fully and
clearly; from *σαφής*.
Δια-σειώ, to shake, disturb, exact by intimidation, spoil.
Δια-σκορπίζω, to scatter abroad, utterly discomfit.
Δια-στολή, *ης*, *f.* difference; from *στέλλω*.
Δια-στρέφω, to pervert, corrupt, impede, turn aside.
Δια-σώζω, *f. σω*, to preserve, convey in safety.
Δια-ταράσσω, to disturb, trouble much.
Δια-τάσσω, to arrange, order, promulgate.
Δια-τηρέω, to preserve, guard, refrain from.

Δια-τροφή, ἡς, *f.* food; from *τρέφω*.

Δι-αυγάζω, *f.* *σω*, to shine through, dawn; from *διὰ* and *αὐγή*.

Δια-φανής, ἐός, *m. and f.* apparent; from *φαίνω*.

Δια-φέρω, to carry through, carry up and down, defer, publish, separate, differ, excel, carry through.

Διδασκαλία, *ας*, *f.* teaching, doctrine; and

Διδάσκαλος, *ου*, *m.* a teacher; from

ΔΙΔΑ΄ΣΚΩ, *f.* *διδάξω* (from *obs. διδάχω*), to teach.

Hence DIDACTIC.

Δίδοναι, *inf.* and *δίδετε*, 2. *plur. ind. and imperat. of*

ΔΙΔΩΜΙ, *f.* *δώσω*, *imperf. ἐδίδουν* (from *obs. διδῶ*),

1. *aor. ἔδωκα*, *perf. p. δέδομαι*, 2. *aor. imperat. δός*,

2. *aor. inf. δοῦναι*, to give, pay, grant, teach, enjoin.

Hence anti-DOTE, DOSE.

Διεπέρασε, 3. *sing. 1. aor. of διαπεράω*.

Δι-έρχομαι, to go through or across, go abroad.

Διεσώθησαν, 3. *plur. 1. aor. pass. of διασώζω*.

Δι-εταράχθη, 3. *sing. 1. aor. p. of διαταράσσω*.

Δι-θάλασσος, *ου*, *m. and f.* having the sea on both sides.

Δι-ικνέομαι, to pass through, pierce.

Δι-ίστημι, to be separate, intervene, depart from, be parted, go further.

Δίκαιος, *α*, *ον*, just; and

Δικαιοσύνη, ἡς, *f.* justice; and

Δικαίω, ᾧ, *f.* *ώσω*, to justify, think or declare just, *mid.* be just; and

Δικαίως, *adv.* justly; from

ΔΙΚΗ, ἡς, *f.* justice, punishment. Hence syn-DIC.

ΔΙΚΤΤΟΝ, *ου*, *n.* a net.

Δι-ὃ, *conj.* wherefore, *contr. for διὰ ὃ*.

Διό-περ, *conj.* wherefore.

Δι-ότι, *conj.* because, since.

Διπλᾶ, *neut. pl. contr. for διπλόα*; from

Διπλός, *ή, όον, or contr. διπλούς, ή, όυν*, double; from
δύς. Hence

Διπλώω, *ώ, f. ώσω*, to double; hence DIPLOMA. Hence

Διπλώσατε, *2. pl. 2. aor. imperat.*

ΔΙΓΣ, *adv.* twice. Hence, with λαμβάνω, DI-lemma.

Δί-στομος, *ου, m. and f. having two mouths*, double-
edged; from στόμα.

Δι-υλλίζω, *f. σω*, to strain through, strain off or out, fil-
ter; from ύλη, filth.

ΔΙΨΑ, *ης, f. thirst.* Hence

Διψάω, *ώ, f. ήσω*, to be athirst; and

Δίψος, *εος, n. thirst.*

Διωγμός, *ού, m. pursuit, persecution*; from

ΔΙΩ' ΚΩ, *f. ξω*, to pursue, persecute.

Δοθεύσαν, *acc. sing. part. 1. aor.*; and

Δοθήσεται, *3. sing. 1. fut. p. of δίδωμι.*

ΔΟΚΑ' ΖΩ or δοκάω, *f. άσω*, to observe, expect, think,
judge.

ΔΟΚΕ'Ω, *ώ, f. δόξω* (from *obs. δόκω*), to seem, seem good,
be thought, be in authority, think. Hence DOGMA.

ΔΟΚΟ'Σ, *ού, m. a beam.*

Δολιόω, *ώ, f. ώσω*, to deceive; from

ΔΟ' ΔΟΣ, *ου, m. deceit, artifice, guile.*

Δόντα, *acc. part. 2. aor. of δίδωμι.*

Δόξα, *ης, f. opinion, honour, glory, dignity, majesty*;
from δοκέω. Hence, with λόγος, DOXO-logy; para-

DOX. Hence

Δοξάζω, *f. σω*, to honour, celebrate, glorify.

Δὸς, 2. aor. imperat.; and

Δότε, 2. aor. imperat. 2. pl. of δίδωμι.

Δουλεύω, *f. σω*, to be enslaved, serve or be in subjection to, obey, worship; from

ΔΟΥΤΔΟΣ, *ου, m.* a slave, servant. Hence

Δουλῶ, *ῶ, f. ὠσω*, to reduce to slavery.

Δοῦναι, 2. aor. inf.; and

Δοῦς, 2. aor. inf. part. of δίδωμι.

Δοχή, *ῆς, f.* entertainment, feast; from δέχομαι.

ΔΡΑΚΩΝ, *οντος, m.* a serpent, DRAGON, the devil.

Δραμὼν, 2. aor. part.; from τρέχω.

ΔΡΑΣΣΟΜΑΙ, or Att. δράττομαι, *f. ξομαι*, to seize, take hold of. Hence DRASTIC.

ΔΡΑΧΜΗ *ῆς, f.* a DRACHM, a silver coin of the same value as the Roman *denarius*, viz. 7½*d.* sterling.

Δρέπανον, *ου, n.* a scythe or sickle; from

ΔΡΕΠΩ, *f. ψω*, to crop or cut.

ΔΥΝΑΜΑΙ, 2. pers. δύνασαι or contr. δύνῃ, *f. m. δυνήσομαι* (from the primitive δυνάω), to be able, to have power; hence DYNASTY, DYNAMICS. Hence

Δύναμις, *εως, f., plur. contr. δυνάμεις*, power, force, virtue, ability, mighty work; and

Δυνατός, *ῆ, ὄν*, powerful, able, possible.

Δυνήσεσθε, 2. plur. 1. fut.; and

Δύνωνται, 3. pl. subj. of δύναμαι.

ΔΥΟ, *gen. dual δυοῖν, dat. δυοῖ*, two. Hence DUALITY. Akin to TWO.

ΔΥΣ, *adv. used only in composition*, with difficulty, badly.

Hence, with πέπτω, to concoct, DYS-peptic.

Δυσβάστακτος, *ου, m. and f.* difficult to be borne; from βαστάζω.

Δυσ-ερμήνευτος, ου, m. and f. difficult to be interpreted;
from *ἐρμηνεύω*.

Δυσί, dat. pl. of δύο.

Δύς-κολος, ου, m. and f. of a squeamish stomach, difficult;
from *κόλον*.

Δυσμή, ἥς, f. the going down of the sun, the west;
from

ΔΥΩ or *δύνω, f. δύσω, 2. aor. ἔδυν* (from *obs. δῦμι*), to
enter, put on, go down, sink. Hence *en-DUE*.

Δῶ and δῶ, 1. and 3. sing. 2. aor. subj. of δίδωμι.

Δώ-δεκα, indecl. twelve; and

Δω-δέκατος, η, ου, twelfth; from *δύο* and *δέκα*.

Δῶς, 2. sing. 2. aor. subj.; and

Δώσω, fut.; and

Δῶτε, 2. pl. 2. aor. subj. of δίδωμι.

ΕΑΝ, conj. if, though, -soever. It is joined with the
subj. and *opt.*, and sometimes with the *indicative*.

Εαυτῆς, gen. fem. of

Εαυτοῦ, dat. εαυτῶ, etc., or αὐτοῦ, etc., in all genders,
as *αὐτός*. It is compounded of *οὐ* or *ἐξ*, *of himself*,
and *αὐτός*. It is used for all persons, in the pl. sig-
nifying *ourselves, yourselves, themselves*; but in the
sing. it is usually only of the 3. pers. (although
sometimes of the second, as in Luke xiii. 34, *thee*);
the 1. pers. being expressed by *ἐμαυτοῦ*, and the
second by *σεαυτοῦ, of himself*. *Πρὸς εαυτοῦς*, unto
their own home.

ΕΑΨ, ὦ, f. άσω, perf. έλακα, 1. aor. έλασα, to permit, let
alone, leave.

ἑβδομος, η, ον, seventh (hence **HEBDOMADAL**); from
ἑπτα.

ἔβην, 2. aor. of βαίνω.

ἑβλασφήμουν, 1. sing. and 3. pl. imperf. contr. of βλασ-
φημέω.

ἑβλήθη, 3. sing. 1. aor. p. of βάλλω.

ἑβουλήθην, 1. aor. pass. of βούλομαι.

ἐγγίζω, f. ἴσω, Att. ἰώ, to approach, impend, assist;
from ἐγγύς.

ἐγγίτῃ, ης, f. a pledge, bail, promise. Hence

ἐγγυος, ου, m. a surety.

ἐγγύς, adv., comp. ἔγγιον or ἐγγυτέρω, superl. ἔγγιστα,
near.

ἐγείρω, f. ἐρῶ, to excite, arouse, raise, restore; mid.
to rise.

ἐγένετο, 3. sing. 2. aor. m.; and

ἐγενήθημεν, 1. pl. 1. aor. p.; and

ἐγενομήν, 2. aor. m. of γίνομαι.

ἐγερεῖ, 3. sing. fut.; and

ἐγερθεῖς, 1. aor. part. p.; and

ἐγέρθητι, 1. aor. imperat. p. of ἐγείρω.

ἐγεύσατο, 1. aor. m. 3. sing. of γεύω.

ἐγκατέλιπες, 2. sing. 2. aor. of ἐγκαταλείπω.

ἐγ-κεντρίζω, f. σω, to engraft; from κεντέω.

ἐγ-κομβόομαι, οὔμαι, f. m. ὥσομαι, to put on a garment
which is to be tied, to be clothed with; from ἐν
and κόμβος.

ἐγνώ, 3. sing. 2. aor.; and

ἐγnowsαν, 3. pl. 2. aor. of γινώσκω.

ἐγ-χρίω, f. σω, to anoint.

ἘΓΩ, *gen.* ἐμοῦ or μου, *dat.* ἐμὸν or μοι, *acc.* ἐμέ or μέ, *pl.* ἡμεῖς, *gen.* ἡμῶν, *dat.* ἡμῖν, *acc.* ἡμᾶς. Μοῦ, μοι, and μέ, are *enclitics*. I. Hence EGOTISM.

Ἐδαφος, *eos*, *n.* ground, soil, pavement; from ἔζομαι.

Ἐδεήθην, 1. *aor. p.*; and

Ἐδει, 3. *sing. imperf. contr. of* δεῖ.

Ἐδειξε, 3. *sing. 1. aor. of* δείκνυμι.

Ἐδόθη, 3. *sing. 1. aor. of* δίδωμι.

Ἐδολιούσαν, 3. *pl. imperf.* Bæotic for ἐδολίου; from δολιόω.

Ἐδραίος, *a, on*, firm, steadfast; from ἔζομαι.

Ἐδωκαν, 1. *aor. 3. plur. of* δίδωμι.

ἘΖΟΜΑΙ, 2. *f.* ἐδούμαι, to sit. Hence, with κατὰ, cath-EDRAL.

ἘΘΕΛΩ or θέλω, *f.* ἐθελήσω or θελήσω (from *ods.* ἐθέλέω or θελέω), to wish, will.

Ἐθεντο, 3. *pl. 2. aor. m.*; and

Ἐθετο, 3. *sing. 2. aor. m. of* τίθημι.

Ἐθη, *pl. contr. of* ἔθος.

Ἐθνη, *pl. contr. of*

ἘΘΝΟΣ, *eos*, *contr. ους, n.* a nation, people, (*plur.*) Gentiles. Hence HEATHEN; with λόγος, ETHNO-logy.

ἘΘΟΣ, *eos*, *n.* a custom or right.

Εἴ, *conj.* if, whether, since, although, that. (In oaths), *not* (Hebraism).

Εἶ, 2. *sing. of* εἰμι.

Εἶασε, 1. *aor. 3. sing. of* εἶάω.

Εἶδεν, 3. *sing. 2. aor. of* εἶδω.

Εἰδέναι, *sync. for* εἰδηκέναι, *inf. perf. of*

Εἰδέω, *ω, f.* ἤσω (a form of εἶδω), *perf.* εἶδα for εἶδηκα, to know. Hence

Εἰδῆτε, 2. plur. subj.; and

Εἶδον, 2. aor.; and

Εἰδότες, plur. perf. part.

ΕΓΔΩ, *f. m. εἶσομαι*, 2. aor. sometimes *ἶδον*, to see, know. Hence *IDEA*; and, prefixing the digamma, the Latin *video*, whence *VISION*, etc. Akin (with the digamma) to *WIT*.

Εἰδωλεῖον, ου, *n.* an image, likeness, *IDOL*; from *εἶδωλον*.

Εἰδωλόθυτον, ου, *n.* a thing offered to an idol; from *θύω* and *εἶδωλον*. Whence

Εἰδωλολατρεία, ας, *f.* idol-worship, *IDOLATRY*; from *λάτρις*. Hence

Εἰδωλολάτρης, ου, *m.* an idolater.

Εἶδωλον, ου, *n.* an *IDOL* or image; from *εἶδω*.

Εἷης, opt. 2. sing. of *εἰμί*.

ΕΓΚΗ, adv. rashly, vainly, without sufficient cause.

ΕΓΚΟΣΙ or (before a vowel) *εἴκοσιν*, *indccl.* twenty.

ΕΓΚΩ, *f. ξω*, to be like, to yield. Hence

Εἰκὼν, *όνος*, *f.* an image. Hence, with *κλάω*, *ICONO-clast*.

ΕΓΔΕΨΩ, *f. ἦσω*, to roll, collect. Hence *ILIAC*.

Εἷλη or *ἘΛΗ*, *ης*, *f.* the heat or light of the sun.

Εἷληφα, Att. for *λέληφα*, *perf. of λαμβάνω*.

Εἰλωκρινεία, ας, *f.* sincerity; from *εἷλη* and *κρίνω*, being, as it were, found pure when viewed in sunshine.

Εἴλκων, *imperf. of ἔλκω*.

Εἶμα, *τος*, *n.* a dress, garment, cloak, clothing; from *ἐννυμι*.

Εἶμι, *εἰς* or *εἶ*, *ἐστὶ*, *ἐσμέν*, *ἐστὲ*, *εἰσὶ*, *imperat. ἴσθι* or *ἔσο*, *opt. εἶην*, *subj. ᾧ*, *inf. εἶναι*, *part. ὦν*, *imperf.*

ἦν, 3. *sing.* *ἦν* Att., *f. m.* *ἔσομαι*, 3. *sing.* *ἔσται*, *plur.* *ἔμην*. An enclitic in the whole of the *pres. ind.* (except the 2. *sing.*), including the form *εἰσίν*. To be; from *obs.* *ἔω*, to be.

Εἶμι, 2. *sing.* *εἰς* or *εἰ*, *pl.* *ἴμεν*, *ἴτε*, *εἰσι*, *imperf.* *ἦεν*, 2. *aor.* *ἴον*. To go; from *obs.* *ἴω*.

Εἶναι, *inf.* of *εἶμι*.

Εἴπατε, 1. *aor. imperat.* 2. *pl.* of *ἔπω*.

Εἴπερ, *conj.* if, if at least, if indeed.

Εἴπη, 2. *aor. subj.* 3. *sing.*; and

Εἴπων, 2. *aor.*; and *εἰπὼν*, 2. *aor. part.* of *ἔπω*.

Εἴπως, *conj.* if, if by any means, if at all.

Εἰργάσαντο, 3. *plur.* 1. *aor. m.* of *ἐργάζομαι*.

Εἴρηκα, *perf.* Att. of *ῥέω*.

Εἴρῃνῃ, *ης*, *f.* peace (hence the name *IRENE*); hence

Εἰρηνικὸς, *ῆ*, *ὄν*, peaceful.

Εἴρος, *εος*, *n.* wool.

Εἴρω, *f.* *ἐρῶ*, to bind, to say, ask, announce.

Εἴς or *ἐς*, *prep.* in, into, unto, for, on, upon, at, concerning, among, to, for, towards, against, by (in swearing). Hence *ESOTERIC*.

Εἴς, *μία*, *ἐν*, *gen.* *ἐνός*, *μιάς*, etc., one, first. Hence *hypHEN*, from *ὕφ* for *ὕπό*. Akin to *ONE*.

Εἰς-εἰμι, 3. *pl.* *εἰσίσαι*, *inf.* *εἰστέναι*, *plur. m.* *εἰσθεῖν*, to enter.

Εἰς-ελεύσονται, 3. *sing. f. m.* of

Εἰς-έρχομαι, to enter.

Εἰς-ῆει, 3. *sing. plur.* of *εἴσειμι*.

Εἰσὶ or *εἰσιν*, 3. *pl.* of *εἶμι*.

Εἰς-πηδάω, to leap or spring into.

Εἰς-πορεύομαι, to come in, enter into.

Εἰστήκεισαν, 3. pl. plup. of ἵστημι.

ΕἴΤΑ, adv. then, moreover.

Εἴ-τε, conj. and if, whether, or.

Εἶχε, imperf. 3. sing. of ἔχω.

Εἶων, imperf. 3. pl. contr. of ἐάω.

ἘΚ before a consonant, but *ἐξ* before a vowel, prep. from or out of, on account of, by, of, after, with, on.

Hence several compound words beginning with *ec* or *ex*: as, with ἵστημι, EC-stasy; with ὄρκος, EX-orcise.

Ἐκάθητο, imperf. 3. sing. of κάθημαι.

ἘΚΑΣΤΟΣ, η, ον, each.

ἘΚΑΤΟ'Ν, indecl. a hundred (hence, with βούς, HECATOM-b). Hence

Ἐκατόντ-αρχος, ου, m. a centurion or commander of 100 men; from ἀρχω.

Ἐκ-βαίνω, to go or come from.

Ἐκ-βάλῃ, 2. aor. subj. 3. sing. of

Ἐκ-βάλλω, to cast out, put forth. Hence

Ἐκ-βάλω, subj. 2. aor.

Ἐκ-βησόμενος, part. 1. fut. mid. of ἐκβαίνω.

Ἐκ-γονα, ων, n. offspring, descendants, grandchildren; from γίνομαι.

Ἐκ-δαπανάω, to spend wholly, consume. Hence

Ἐκ-δαπανηθσόμεναι, 1. fut. pass.

Ἐκ-δίκησις, εως, f. vengeance, punishment; from δίκη.

Ἐκ-δύω, to strip, take off, go out of.

Ἐκεῖ, adv. there, thither, yonder, then; and

Ἐκεῖθεν, adv. thence, there; from

ΕΚΕΙ ΝΟΣ, η, ον, he, she, it, that, such.

Ἐκέρασε, 1. aor. 3. sing. of κεράννυμι.

Ἐκ-θαμβος, ου, m. and f. amazed, struck with wonder;
from θάμβος.

Ἐκ-κλάω, to break off.

Ἐκ-κλησία, ας, f. an assembly, a church, congregation
(hence ECCLESIASTIC); from καλέω.

Ἐκ-κόπτω, to cut off, cut down, prevent.

Ἐκ-λανθάνομαι, to forget utterly.

Ἐκ-λέγομαι, to select, distinguish, have pleasure in;
from λέγω.

Ἐκ-λείπω, to fail, cease, be deficient. Hence ECLIPSE.

Ἐκλείσθησαν, 3. pl. 1. aor. p. of κλείω.

Ἐκ-λεκτός, ή, όν, chosen, elect, excellent; from λέγω.

Ἐκ-λέλησθε, 2. plur. perf. pass. of ἐκ-λανθάνομαι.

Ἐκλήθη, 3. sing., and ἐκλήθητε 2. plur. 1. aor. pass. of
καλέω.

Ἐκ-λύου, imperat. 2. sing. mid. of

Ἐκ-λύω, to loosen, debilitate; mid. to be weary, faint.

Ἐκ-μάσσω, to wipe off, dry.

Ἐκ-παλαι, adv. of old, formerly.

Ἐκ-πίπτω, to fall from, fall away, lose, fail, fall on.

Ἐκ-πορεύομαι, to depart from, to go out of.

Ἐκ-πορνεύω, f. σω, to be lewd, commit fornication;
from πόρνη.

Ἐκραξε, 1. aor. 3. sing., from κράζω.

Ἐκ-στασις, εως, f. astonishment, trance; from ἵστημι.

Ἐκ-τείνω, to stretch out, let down or cast out (as an
anchor), lay hands on.

Ἐκτενέστερον, adv. comp. from ἐκτενής, more intently.

Ἐκτήσατο, 3. sing. 1. aor. m. from κτάομαι.

Ἐκ-τίθεμαι, to expose, tell, explain.

Ἐκ-τινάσσω, to shake off, shake.

Ἐκτος, η, ον, sixth; from ἕξ.

Ἐκτός, *adv.* out of, without, except, besides; from ἔκ.

Ἐκ-φεύγω, to flee, escape.

Ἐκ-φύω, to put forth, shoot out, produce.

Ἐκ-χέω or ἐκ-χύω, to pour out; from χέω or χύω.

ἘΚΩ'Ν, οὔσα, ὄν, *gen.* ὄντος, willing, voluntary.

ἔλαβον, 2. *aor.* of λαμβάνω.

ἔλαβεν, 3. *sing.* 2. *aor.* of λαμβάνω.

ἙΛΑΙΑ, *as, f.* an olive-tree or its fruit. Hence

Ἑλαιον, ου, *n.* OIL (properly from the olive).

Ἑλάκησε, 1. *aor.* 3. *sing.* of ληκέω or λακέω.

ἙΛΑΤ'ΝΩ, *f.* ἐλάσω (from *obs.* ἐλάω), *perf. p.* ἤλαμαι, to drive, row. Hence ELASTIC.

ἙΛΑΦΡΟ'Σ, ἀ, ὄν, light.

Ἑλάχιστος, η, ον, least, very small; *superlative of*

ἙΛΑΧΤ'Σ, εἶα, ὐ (*irreg. comp.* ἐλάσσων or ἐλάττων), little.

Ἑλεγχθῆ, 3. *sing.* 1. *aor. p. subj.* of

ἙΛΕ'ΓΧΩ, *f.* ξω, to convince, convict, refute, rebuke, chastise, discover.

Ἑλέω, *f.* ἥσω, to pity, favour, have mercy, have mercy on; *mid.* to obtain pardon or mercy; and

Ἑλεήμων, ονος, *m. and f.* pitiful, merciful (hence ELEMOSYNARY, and, by contraction, ALMS); from

ἙΛΕΟΣ. *eos, contr. ους, n.* pity, mercy.

Ἑλευθερία, *as, f.* freedom; from

ἙΛΕΤ'ΘΕΡΟΣ, α, ον, free.

Ἑλεύκαναν, 3. *pl.* 1. *aor.* of λευκαίνω.

Ἑλεφάντινος, η, ον, made of ivory; from

ἙΛΕ'ΦΑΣ, αντος, *m.* an ELEPHANT.

- Ἑηλύθει, 3. *sing. plup. Att. redupl.*; and
 ἔλθῃ, 3. *sing. 2. aor. subj.*; and
 ἔλθόντες, *plur. 2. aor. part.*; and
 ἔλθων, 2. *aor. part.*; and ἐλθεῖν, 2. *aor. inf. of ἔρχομαι*.
 Ἐλιθάσθησαν, 3. *plur. 1. aor. pass. of λιθάζω*.
 Ἐλισάβητ, *indecl. f. Elisabeth*.
 Ἐλκη, *neut. pl. contr. of*
 ἘΛΚΟΣ, εος, *n. a wound, sore, ULCER*.
 ἘΛΚΩ, *f. ξω, to draw*.
 Ἐλλην, ἦνος, *m. a Greek, mythologically derived from*
Hellen, son of Deucalion. Hence HELLENISM, a
Greek idiom.
 Ἐλπίζω, *f. σω, to hope, hope for; from*
 ἘΛΠΙΣ, ἰδος, *f. hope, expectation whether of good or*
evil, confidence.
 Ἐμαντοῦ, *dat. ἐμαντῶ, acc. ἐμαντόν, of myself; from*
ἐμοῦ or ἐμέο and αὐτός.
 Ἐμ-βαίνω, *to enter or get into*.
 Ἐμ-βάπτω, *to dip in, immerse*.
 Ἐμβας, 2. *aor. part. of ἐμ-βαίνω*.
 Ἐμ-βριμάομαι, ὦμαι, *f. m. ἥσομαι, to groan against,*
groan, be filled with sorrow or indignation, charge
strictly, rebuke; from βρέμω.
 Ἐμὲ, *acc. of ἐγώ*.
 Ἐμεινε, 3. *sing.*, and ἐμείναμεν 1. *plur. 1. aor. of μένω*.
 Ἐμέμψαντο, 3. *pl. 1. aor. m. of μέμφομαι*.
 Ἐμέσαι, 1. *aor. inf. of*
 ἘΜΕΩ, ὦ, *f. ἔσω, to vomit (hence EMETIC); also, by*
prefixing the digamma, v-OMIT.
 Ἐμμόρ, *indecl. m. Emmor*.
 Ἐμοί, *dat.*; and

Ἐμοῦ, *gen. of ἐγώ.*

Ἐμοῦ, *gen. of ἐμός.*

Ἐμ-πέσῃ, 3. *sing. subj.*, and ἐμ-πεσῶν, *part. 2. aor. of ἐμπίπτω.*

Ἐμ-πιμπλάω or ἐμπίμπλημι or ἐμπίπλημι, *f. ἦσω, to fill, bestow largely; from πλάω, to fill; from πλέος.*

Ἐμ-πίπτω, *to fall into.*

Ἐμ-προσθεν, *adv. before, in presence of; from ἐν and πρό.*

ΕΝ, *prep. in, with, within, into, to, among, by, at, on, through, according to, concerning; (with inf.) as, while, when. It appears in compounds, in the forms of en- and em-: as, with ἔργον, EN-ergy; with βαλ-λω, EM-blem.*

Ἐν, *neut., and ἕνα, acc. of εἷς.*

Ἐν-άλιος, *ου, m. and f. living in the sea, marine; from ἄλς.*

Ἐν-αντι, *adv. in the presence of, opposite to.*

Ἐναντίος, *α, ον, opposite, contrary, hostile; from ἀντί.*

Ἐν-δεής, *έος, m. and f. deficient, indigent, poor; from δέω, to want.*

Ἐν-δείκνυμι, *to shew, display, make manifest, declare, perform. Hence*

Ἐν-δειξίς, *εως, f. manifestation, declaration, evidence, token, proof.*

Ἐν-δέκατος, *η, ον, eleventh; from ἐν and δέκα.*

Ἐν-διδύσκειν, *to put on clothes, clothe oneself in; from δύνω or δύω.*

Ἐν-δοξος, *ου, m. and f. glorious, pure; from δόξα.*

Ἐν-δυμα, *τος, n. raiment, a cloak; from*

Ἐν-δύω or ἐν-δύνω, *to array, clothe, ENDUE, supply.*

Ἐν-εβριμήσατο, 3. *sing.* 1. *aor. m.* of ἐμβριμάομαι.

Ἐν-ειλέω, to roll up in.

Ἐν-εἰμι, to be in.

ἘΝΕΚΑ or ἔνεκεν, *adv.* on account of.

Ἐνεκεντρίσθης, 2. *sing.* 1. *aor. p.* from ἐγκεντρίζω.

Ἐν-εργέω, ὦ, *f.* ἥσω, to work, effectually work; from ἔργον.

Ἐν-εργής, ἑός, *contr.* οὗς, *m. and f.* efficient, **ENERGETIC**, effectual; from ἔργον.

Ἐνετείλατο, 3. *sing.* 1. *aor. m.* of ἐντέλλομαι.

ἘΝΘΑ, *adv.* here. Hence

Ἐνθά-δε, here, hither; from δέ, used as an enclitic particle denoting *motion to* a place.

Ἐν-θύμησις, εως, *f.* thought, ingenuity; from θυμός.

Ἐνί, *dat.* of εἰς.

Ἐνι, by Syncope for ἔνεστι, from ἔνειμι.

Ἐνιαυτός, οὗ, *m.* a year; from ἔνος.

Ἐν-ίστημι, to stand by or near, impend, be present.

Ἐννατος, η, ον, ninth; from

ἘΝΝΕΑ', *indecl.* nine.

Ἐννέος, οὗ, *m. and f.* dumb, *quasi* ἄναυος; from α, *not*, and αὖω.

Ἐν-νοια, ας, *f.* thought, intention; from νόος.

Ἐννυμι. See ἔω.

Ἐν-οικέω, ὦ, *f.* ἥσω, to dwell in, inhabit; from οἶκος.

Ἐνός, *gen.* of εἰς.

ἘΝΟΣ, ου, *m.* a year. Hence the Lat. *annus*, from which **ANNUAL**.

Ἐνοχος, ου, *m. and f.* liable, obnoxious or subject to, guilty; from ἐν-έχομαι, to be bound.

Ἐν-τέλλομαι, to charge, command, enjoin.

Ἐντεῦθεν, *adv.* hence. From ἔνθα, here, and θέν, an adverbial particle signifying *motion from* a place.

Ἐν-τολή, ἥς, *f.* a command, precept, commandment, injunction; from ἐντέλλομαι.

Ἐντός, *adv.* within; from ἐν.

Ἐν-τρομος, ου, *m. and f.* trembling, terrified; from τρέμω.

Ἐν-τροφάω, ὦ, *f.* ἥσω, to live luxuriously or riotously; from θρύπτω.

Ἐν-τυλίττω, *f.* ξω, to wrap up; from τυλίττω, to wrap up as a pillow; from τύλος, which sometimes signifies a pillow.

Ἐνυξε, 3. *sing.* 1. *aor.* of νύττω.

Ἐνύσταξαν, 3. *pl.* 1. *aor.* of νυστάζω.

Ἐν-ώκησε, 3. *sing.* 1. *aor.* of ἐνοικέω.

Ἐν-ώπιον, *adv.* in the presence of, before, towards; from ἐν and ὄπτομαι.

Ἐξ, *prep.* See ἐκ.

Ἑξ, *indecl.* SIX (by the common change of the aspirate into σ); hence with μέτρον, HEXA-meter; also several other words beginning with HEX-.

Ἐξ-άγω, to lead out.

Ἐξ-αιτέομαι, to ask, demand, require to be delivered up.

Ἐξ-αίφνης, *adv.* suddenly, unexpectedly; from ἄφνω.

Ἐξακόσιοι, αι, α, six hundred; and

Ἐξήκοντα, *indecl.* sixty; from ἕξ.

Ἐξ-αρτίζω, *f.* σω, to complete, spend time; from ἄρτιος.

Ἐξει, 3. *sing.* 1. *fut.* of ἔχω.

Ἐξ-εἰμι, to go forth or out of; from ἐξ and εἶμι.

Ἐξελεξάμην, 1. *aor. m.* of ἐκλέγω.

Ἐξελεύσονται, 3. *pl. f. m.*; and

Ἐξεληλύθατε, *perf. m. 2. pl. of ἐξέρχομαι.*

Ἐξ-έραμα, *τος, n. vomit; from ἐράω.*

Ἐξ-έρχομαι, *to go or come out of, come or go forth.*

Ἐξ-εσσι, *it is permissible or lawful; from ἐξ and ἐσσι,*

3. sing. of εἰμί.

Ἐξέφυγον, *2. aor. of ἐκφεύγω.*

Ἐξέχεε, *3. sing. 1. aor. of ἐκχέω.*

Ἐξεχύθη, *3. sing. 1. aor. p. of ἐκχύω.*

Ἐξήρανε, *3. sing. 1. aor.; and*

Ἐξηράνθη, *3. sing. 1. aor. p. of ξηραίνω.*

Ἐξηρτισμένος, *part. perf. p. of ἐξαρτίζω.*

ἘΞΗΨ, *adv. successively, following in order, next.*

Ἐξηγήσατο, *3. sing. 1. aor. m. of ἐξαγνέω.*

Ἐξιέναι, *inf. of ἔξιμι.*

Ἐξ-odos, *ου, f. going forth, EXODUS; from ὁδός.*

Ἐξόν, *part. neut. of ἔξεσσι.*

Ἐξ-ορύττω, *to dig out, pluck out, break up.*

Ἐξ-ουσία, *ας, f. permission, authority, power; from ἔξε-
εσσι. Hence*

Ἐξ-ουσιάζω, *f. άσω, to have power over; pass. to be
brought under the power of.*

Ἐξουσιν, *3. sing. 1. fut. of ἔχω.*

Ἐξ-οχή, *ῆς, f. eminence; from ἔχω.*

Ἐξω, *adv. out, out of, without; from ἐκ. Hence EXO-
TERIC.*

Ἐξωθεν, *adv. from without, outside; from ἔξω and θέν,
an adverbial particle signifying motion from a
place.*

Ἐουκε, *3. sing. perf. m. Att. of εἶκω.*

ἘΟΡΗ, *ῆς, f. a feast.*

Ἐπ', *for ἐπί.*

Ἐπ-αγγελία, *as, f.* an annunciation, promise; from
 Ἐπ-αγγέλλω, to announce, undertake, promise, profess.
 Ἐπ-αγωνίζομαι, *f. σομαι*, to strive earnestly; from
 ἀγών.

Ἐπ-αθροίζω, *f. σω*, to collect, assemble, crowd together;
 from ἐπὶ and ἀθρόος.

Ἐπ-αινος, *ου, m.* praise, commendation. Hence **EPENETIC**.

Ἐπ-αίρω, to raise up, elevate, lift up; from ἐπὶ and
 αἶρω.

Ἐπὰν, *adv. (with subj.)* when; from ἐπεὶ and ἄν.

Ἐπανάγετε, *2. pl. 2. aor. imperat. of*

Ἐπ-αν-άγω, to bring back, return, put off (a ship) from
 shore.

Ἐπαρρησιασάμεθα, *1. pl. 1. aor. m. of παρρησιάζομαι*.

Ἐπ-αύριον, *adv.* to-morrow.

Ἐπ-αυτο-φώρῳ, *adv.* in the very act (properly of theft);
 from ἐπὶ, αὐτός, and φώρ.

Ἐπαχύνθη, *3. sing. 1. aor. m. of παχύνω*.

Ἐπεγέγραπτο, *3. sing. plur. pass. of γράφω*.

Ἐπ-εγείρω, to arouse or excite against.

Ἐπέθηκαν, *3. pl. 1. aor. of ἐπιτίθημι*.

Ἐπ-εἰ, *adv. and conj.* when, after, since. Hence

Ἐπει-δὴ, *conj.* since, because.

Ἐπ-εἰμι, to come to, succeed, follow; from εἶμι.

Ἐπειράσθησαν, *3. pl. 1. aor. p. of πειράζω*.

Ἐπ-εἰτα, then, afterwards, next, secondly.

Ἐπεμελήθη, *3. sing. 1. aor. p. from ἐπιμελέομαι*.

Ἐπενδύσασθαι, *1. aor. mid. inf. of*

Ἐπ-εν-δύω, to clothe in addition; *pass.* to be clothed
 upon.

Ἐπ-έρχομαι, to come to or upon, succeed.

Ἐπ-ερωτάω, to ask, inquire, question, require, consult, ask after. Hence

Ἐπ-ερώτημα, τος, *n.* a question, answer, promise, engagement.

Ἔπεσαν, 3. plur. 1. aor.; and

Ἔπεσον, 2. aor. of πίπτω.

Ἐπέτυχον, 2. aor. of ἐπιτυγχάνω.

Ἐπήγειραν, 3. pl. 1. aor. of ἐπεγείρω.

ἘΠΗΡΕΑ΄ΖΩ, *f. σω*, to injure, ill-treat, use contumeliously, calumniate.

Ἐπηρώτων, *imperf. contr. of ἐπερωτάω*.

ἘΠΙ, *prep.* governing the *gen.*, *dat.* and *acc.* in different significations. *With all of them it may signify*, at, over, to, on, upon, in, before, of, about; *with gen. and dat.* above; *with gen. and acc.* into; *with dat. and acc.* toward, against, for, unto, after, with. *With a gen. alone, it signifies* in the time of; *with a dat. alone*, under; *with an acc. alone*, among, because of. Hence numerous words beginning with ΕΠΙ- or ΕΡ-: as, with γράφω, ΕΠΙ-gram; with λαμβάνω, ΕΠΙ-lepsy.

Ἐπίασεν, 3. sing. 1. aor. of πιάζω.

Ἐπι-βάλλω, to cast, throw, or put upon, seize, undertake, belong to, rush.

Ἐπι-βιβάζω, *f. σω*, to put upon, cause to ascend; from ἐπὶ and βιβάζω, to put up; from βαίνω.

Ἐπι-γαμβρεύω, *f. σω*, to marry a wife (particularly a brother's widow); from γάμβρος.

Ἐπί-γειος, *ου, m. and f.* earthly; from γαῖα.

Ἐπι-γινώσκω, to know or become acquainted with, understand, acknowledge, perceive. Hence

- Ἐπυγνούσα, *fem. 2. aor. part.*; and
 Ἐπυγνῶ, *3. sing. 2. aor. subj.*
 Ἐπι-δίδωμι, *f. ἐπιδώσω*, to give, give in addition.
 Ἐπιεικέσιν, *dat. pl. for ἐπιεικέσι*; and
 Ἐπιεικῇ, *acc. contr. of*
 Ἐπι-εικῆς, *έος, contr. οὗς, m. and f. just, moderate, mild;*
 from εἶκω, to yield.
 Ἐπι-ζητέω, to seek after, require, demand.
 Ἐπιθεις, *2. aor. part.*; and
 Ἐπίθες, *2. aor. imperat.*; and
 Ἐπιθήσουσι, *3. pl. 1. fut. of ἐπιτίθημι.*
 Ἐπι-θυμέω, to desire, covet; from θυμός. Whence
 Ἐπι-θυμία, *as, f. desire.*
 Ἐπι-κουρία, *as, f. aid; from κόρος.*
 Ἐπικράνθησαν, *3. plur. 1. aor. p. of πικραίνω.*
 Ἐπιλαβόμενος, *2. aor. m. part. of*
 Ἐπι-λαμβάνομαι, to take hold of, catch.
 Ἐπι-λανθάνομαι, to forget. Hence
 Ἐπιλελησμένον, *acc. perf. p. part.*
 Ἐπι-μαρτυρέω, *ᾧ, f. ήσω*, to bear testimony; from
 μάρτυρ.
 Ἐπι-μελέομαι, *οὔμαι, f. ήσομαι*, to take care, to be dili-
 gent about; from μέλει. Hence
 Ἐπι-μελῶς, *adv. carefully, accurately, anxiously.*
 Ἐπι-μένω, to remain.
 Ἐπιούση, *fem. dat. part. 2. aor. of ἔπειμι.*
 Ἐπι-πίπτω, to fall to or on, rush on, lean against, press.
 Ἐπι-ποθέω, *ᾧ, f. ήσω*, to long for, yearn after; from
 πόθος.
 Ἐπι-σκέπτομαι, to visit, regard favourably. Hence
 EPISCOPAL, BISHOP (see σκοπέω).

Ἐπ-ίσταμαι, 2. *sing.* ἐπίστη, to understand, know, remember; from ἴσμη.

Ἐπίστανται, 3. *pl.*; and

Ἐπίστασθε, 2. *pl.* of ἐπίσταμαι.

Ἐπι-στέλλω, *f.* ᾠ, to send, write to. Hence EPISTLE.

Ἐπιστῇ, 3. *sing. subj.* 2. *aor.* of ἐπίστημι.

Ἐπι-στομίζω, *f.* σω, to stop the mouth, silence; from στόμα.

Ἐπι-στρέφω, to turn, convert, be converted, return.
Hence

Ἐπιστρέψῃ, 3. *sing. subj.* 1. *aor.*

Ἐπι-συν-άγω, to collect, congregate.

Ἐπι-σωρεύω, *f.* σω, to heap up; from σωρός.

Ἐπιτήδειος, *ου, m. and f.* fit, convenient, needful; from

ἘΠΙΤΗΔΗΣ, *έος, m. and f.* fit, adapted to, necessary.

Ἐπιτιθέασιν, *Ion.* for ἐπιτιθεῖσι, 3. *pl.* of

Ἐπι-τίθημι, to put or lay on, add, afflict, (*mid. with dat.*)
assail.

Ἐπι-τιμάω, *f.* ἥσω, to rebuke, caution, diminish, restrain;
from τίω.

Ἐπι-τρέπω, to commit, permit.

Ἐπι-τυγχάνω, to light upon, find, attain.

Ἐπι-φέρω, to bring upon, inflict, bring in addition.

Ἐπι-φωνέω, ᾠ, *f.* ἥσω, to shout against, shout, raise a
clamour.

Ἐπι-χέω, to pour on or in.

Ἐπι-χορηγέω, to furnish.

Ἐπι-χρίω, to anoint.

Ἐπλήσθη, 3. *sing.* 1. *aor. p.* of πλήθω.

Ἐπ-οκέλλω, to bring a ship to land, run aground.

Ἑπ-ουράνιος, *ου, m. and f.* heavenly, divine, perfect;
from οὐρανός.

Ἐπρίσθησαν, *3. plur. 1. aor. pass. of* πρίω *or* πρίζω.

ἙΠΤΑ, *indecl. seven* (hence, with ἀρχή, *HEPT*-archy;
akin to *SEVEN*, the aspirate being, as is common,
changed into σ). Hence

Ἑπτακισ-χίλιοι, *αι, a,* seven thousand.

Ἐπύθετο, *3. sing. 2. aor. of* πυνθάνομαι.

ἘΠΩ, *1. aor. είπα, 2. aor. είπον, to say, speak, tell.*

Hence ἔπος, a word, tale, song; whence *EPIC*.

Ἐπώκειλαν, *3. pl. 1. aor. of* ἐποκέλλω.

ἘΡΑ, *ας, f.* the earth. Akin to *EARTH*.

ἘΡΑΨΩ, (*found only in compounds*) to pour out.

Ἐργάζομαι, *f. σομαι, to work, work for, trade, be em-*
ployed in, perform, gain by labour; and

Ἐργασία, *ας, f.* work, business, gain acquired by labour;
and

Ἐργάτης, *ου, m.* a workman, artificer, one who performs
anything; from

ἘΡΓΩΝ, *ου, n.* a work, business, duty, zeal. Hence
en-*ERGY*, ex-*ERGUE*; with λείτος, public (from
λαός), lit-*URGY*.

Ἐρεθίζω, *f. σω, to provoke, irritate; from*

ἘΡΕΨΩ, *defect. to provoke or excite to anger.*

Ἐπεῖ, *3. sing. 1. fut. of* εἶρω.

ἘΠΕΙΔΩ, *f. σω, to fix firmly.*

Ἐπεῖς, *2. sing. 1. fut. of* εἶρω.

Ἐρείσασα, *fem. part. 1. aor. of* ἐρείδω.

ἘΡΕΨΩ, *defect. to row.*

ἘΠΕΥΓΟΜΑΙ, *f. ξομαι, to belch, vomit, utter ear-*
nestly, boil up. Hence, through the Latin *eructo*,
ERUCTION.

- ἘΠΕΤΘΟΣ**, *eos*, *n.* redness (properly that of blushing).
ἘΠΕΤΝΑΪΩ, *ō*, *f.* ἤσω, to search, investigate.
Ἐρημία, *as*, *f.* solitude, a desert; from
ἘΡΗΜΟΣ, *ou*, *f.* a desert. Hence **EREMITE**, or, by
 corruption, **HERMIT**.
Ἐριον, *ou*, *n.* wool; from *εἶρος*.
ἘΡΙΣ, *dos*, *acc.* ἔριδα or ἔριν, strife, contention, discord.
ἘΡΙΦΟΣ, *ou*, *m.* a kid, goat.
Ἐρμηνεύω, *f.* σω, to interpret, explain (hence **HERME-
NEUTIC**); from
ἙΡΜΗΝΕΥ΄Σ, *éos*, *m.* an interpreter; from Ἑρμῆς,
 Mercury, the god of eloquence and chemistry;
 whence **HERMETICAL**.
Ἐρούσι, 3. *plur.* 1. *fut.* of εἶρω.
Ἐρπετόν, *ού*, *n.* a creeping thing, reptile; from
ἘΠΙΩ, *f.* ψω, to creep. Hence **SERPENT**, by the com-
 mon change of the aspirate into *ς*.
Ἑρραβδίσθην, 1. *aor. p.* of ῥαβδίζω.
Ἑρράντισε, 3. *sing.* 1. *aor.* of ῥαντίζω.
Ἑρρίψαν, 3. *pl.* 1. *aor.* of ῥίπτω.
Ἑρρώσθε, 2. *pl. perf.* of ῥώννυμι.
Ἑρυθρός, *à, òν*, red; from ἔρευθος.
ἘΡΧΟΜΑΙ, *f. m.* ἐλεύσομαι, 2. *aor.* ἦλθον, *contr.* for
 ἦλυθον (from *obs.* ἐλεύθω), to come, go. Hence
pros-ELYTE.
Ἐρῶ, 1. *fut.* of εἶρω.
ἘΡΩΤΑΪΩ, *ō*, *f.* ἤσω, to ask, implore.
Ἐς, Attic for εἰς.
Ἐσεισθῆ, 3. *sing.* 1. *aor.* of σείω.
Ἐσεσθαι, 1. *fut. inf.*; and
Ἐσθῆ, 2. *sing.* 1. *fut.* of εἰμῆ.

Ἔσθης, ἦτος, *f.* clothing, apparel; from ἔννυμι (see ἔω).

ἜΣΘΙΩ *defect.* to eat.

Ἔσμεν, 1. *pl.*; and

Ἔσονται, 1. *fut.* 3. *plur.* of εἶμι.

Ἔσ-οπτρον, *ου, n.* a looking-glass or mirror; from ὀπτομαι.

Ἔσπαργανόμενος, *part. perf. pass.* of σπαργανόω.

Ἑσπέρα, *ας, f.* the evening; from

ἙΣΠΕΡΟΣ, *ου, m.* the evening, Venus as the evening star; but she is called Φωσφόρος (from φέρω) as the morning star. Hence VESPERS, by changing the aspirate into the digamma.

Ἔσται, 3. *sing.* 1. *fut. sync.*; and

Ἔστέ, 2. *pl.*; and ἔστε, 2. *plur. imperat.*, of εἶμι.

Ἔστη, 3. *sing.* 2. *aor.*; and

Ἔστηκα, 1. *aor.* of ἵστημι.

Ἑστήρικται, 3. *sing. perf. p.* of στηρίζω.

Ἔστησαν, 3. *pl.* 2. *aor.* of ἵστημι.

Ἔστί, *οἱ ἐστίν*, 3. *sing.* of εἶμι.

Ἔστρεψε, 1. *aor.* 3. *sing.* of στρέφω.

Ἑστρωμένον, *perf. p. part. neut.*; and

Ἑστρωσαν, 3. *pl.* 1. *aor.* of στρώννυμι.

Ἔστω, *imperat.* 3. *sing.* of εἶμι.

Ἑστῶτας, *perf. part. contr. acc. pl.* of ἵστημι.

Ἑσφάγης, 2. *aor. p.* 2. *sing.* of σφάττω.

ἙΣΧΑΤΟΣ, *η, ου*, last, uttermost.

Ἔσχον, 2. *aor.* of ἔχω.

Ἑσώθη, 3. *sing.* 1. *aor. pass.* of σώζω.

ἙΤΑΪΖΩ, *ς, f.* σω, to examine, inquire.

ἙΤΑΓΓΡΟΣ, *ου, m.* a companion, friend.

Ἑτάραξεν, 3. *sing.* 1. *aor.* of ταρασσω.

Ἐτέθην, 1. *aor. p. of τίθημι*.

Ἐτέλεσεν, 3. *sing. 1. aor. of τελέω*.

ἘΤΕΡΟΣ, α, ον, other, another, new, different. Hence, with γένος, HETERO-geneous; with δόξα, HETERO-dox. Akin to OTHER.

Ἐτη, *pl. contr. of ἔτος*.

Ἐτι, *adv. still, yet, more, any more, any longer, even* (Luke i. 15), *over and above*.

Ἐτοιμάζω, *f. σω*, to prepare, make ready; from

ἘΤΟΙΜΟΣ, η, ον, ready, prepared.

ἘΤΟΣ, εος, *contr. ους*, *n. a year*.

Εὖ, *adv. well, well done!* from εὖς. Hence, with χάρις, EU-charist.

Εὐ-αγγελίζω, *f. σω*, to bring good tidings, preach the Gospel; and

Εὐ-αγγέλιον, ου, *n. glad tidings, the Gospel* (hence EVANGELIST); from ἀγγέλλω.

Εὐ-δία, ας, *f. fair weather*; from εὖ and Διὺς, *gen. of Ζεὺς*, Jupiter, the air.

Εὐ-δοκέω, to be of good reputation, be well pleased with, think well of.

Εἴπῃ ΔΩ, *f. εὐδήσω* (from *obs. εὐδέω*), to sleep.

Εὐθείαν, *acc. fem.*, and εὐθείας, *acc. pl. fem.*, of εὐθύς.

Εὖ-θετος, ου, *m. and f. fit, grateful, useful*; from τί-θημι.

Εὐθέως, *adv. immediately*; and

Εὐθύνω, *f. ὦ*, to make straight, direct, correct; from

Εἴθ' Ἄρ' Σ, εἶα, ὦ, straight, right. Hence

Εὐθύς, *adv. straightway, immediately*.

Εὐκοπώτερον, *adv. (comp. from εὕκοπος, adapted to labour, which is from κόπος)*, more easily.

Εὐ-λαβέομαι, οὐμαι, f. ἥσομαι, to be easily laid hold of, be cautious or afraid, be devout; from λαμβάνω.

Εὐ-λογέω, ὦ, f. ἥσω, to speak well of, address kindly, celebrate, give thanks, bless; from λόγος. Hence

Εὐ-λογία, ας, f. blessing, praise, celebration, benefit.

ΕΤΝΗ, ἥς, f. a couch or bed.

Εὐνίκη, ης, f. Eunice.

Εὐνούχος, ου, m. a EUNUCH; from εὐνή and ἔχω.

Εὐ-πειθής, έος, m. and f. easily to be persuaded, obedient; from πείθω.

Εὐ-περί-στατος, ου, m. and f. easily besetting; from ἵστημι.

Εὐ-πρέπεια, ας, f. elegance, beauty, grace; from πρέπω.

Εὐ-πρόσ-εδρος, ου, m. and f. assiduous, fixed to, (neut. as subst. assiduosity); from ἔζω.

Εὐρέθη, 3. sing. 1. aor. p.; and

Εὐρεθῇ, 3. sing. 1. aor. subj. p.; and

Εύρη, 3. sing. 2. aor. subj.; and εὐρήσετε, 2. plur. 1. fut.; and

Εὐρήσης, 2. sing. 1. aor. subj., of

ΕΥΡΪΣΚΩ, f. m. εὐρήσω, 2. aor. εὐρον, 1. aor. p. εὐρέθην (from obs. εὐρέω), to find, meet, know.

Εύροιεν, 3. plur. opt. 2. aor. of εὐρίσκω.

Εὐρο-κλύδων, ωνος, m. Euroclydon, the name of a tempestuous wind from the east; from κλύδων and εὐρος, the south-east wind.

ΕΥΡΥΣ, εἶα, ὦ, broad, wide. Hence

Εὐρύ-χωρος, ου, m. and f. covering a broad space; from χώρα.

ΕΥΣ, έος, m. and f. good, brave.

Εὐ-σέβεια, ας, f. piety, religion; and

Εὐ-σεβέω, ὦ, *f.* ἴσω, to reverence, worship, do one's duty; from *σέβομαι*.

Εὐ-σχήμων, *ονος, m. and f.* becoming, comely, decent, of good repute; from *εὖ* and *σχῆμα*, habit; from *ἔχω*.

Εὐ-φημος, *ου, m. and f.* of good report; from *φημή*.

Εὐ-φραίνω, *f. ανῶ*, to exhilarate, delight (*mid.* be joyful); from *φρήν*. Hence

Εὐ-φροσύνη, *ης, f.* gladness.

Εὐ-χαριστέω, ὦ, *f.* ἴσω, to give thanks; from *χάρις*.
Hence

Εὐ-χάριστος, *ου, m. and f.* thankful, grateful. Hence
EUCHARIST.

Εὐχή, *ῆς, f.* prayer, vow, wish; from

ΕΥΧΟΜΑΙ, *f. ξομαι*, to wish, pray, implore.

ΕΥΩΧΙΑ, *ας, f.* a banquet, banqueting.

Ἐφ', by apocope for *ἐπὶ* before an aspirated vowel.

Ἐφάνησαν, 3. *pl. 2. aor. p. of φαίνω*.

Ἐφείσατο, 1. *aor. m. 3. sing. of φείδομαι*.

Ἐφεστῶτα, *perf. part. acc. contr. of ἐφίστημι*.

Ἐφ-ευρετής, *ου, m.* a finder, contriver; from *ἐπὶ* and *εὐρίσκω*.

Ἐφη, 3. *sing. 2. aor. of φημί*.

Ἐφ-ίστημι, *f. ἐπιστήσω*, to stop, come suddenly upon, approach, impend, be at hand, be pressing, be instant; from *ἐπὶ* and *ἵστημι*.

Ἐφραξαν, 3. *plur. 1. aor. of φράσσω*.

Ἐφρύαξαν, 3. *plur. 1. aor. of φρνάσσω*.

Ἐφυγε, 3. *sing. 2. aor. of φεύγω*.

Ἐχαλάσθην, 1. *aor. p. of χαλάζω*.

Ἐχάρην, 2. *aor. pass. of χαίρω*.

ἘΧΘΟΣ, εος, *n.* hatred. Hence

Ἐχθρός, ἄ, ὄν (*irreg. comp.* ἐχθίων), hostile, hateful, odious; *as subst.*, an enemy.

Ἐχίδνα, ης, *f.* a viper; from

ἘΙΣ, ιος or εος, *m.* a viper.

ἘΤΡΟΣ, οὔ, *m. and f.* well fortified, firm, safe.

ἘΝ, *f.* ἔξω, 2. *aor.* ἔσχω, *imperat.* 2. *aor.* σχῆς (from *obs.* σχέω), to have, hold, keep, have in one's power; (with *adv.* or words indicating *duration*), to be; *part. mid.* ἐχόμενος, *as adj.* next.

ΕΝ, the root of εἶμι, *f. m.* ἔσμαι, to be.

ΕΝ, *f.* ἔσω, the root of ἐννυμι, to clothe; and of ἔημι, to send—ἔημι being formed by prefixing the improper reduplication.

Εώρακε, 3. *sing. Att. perf.* of ὁράω.

Εως, *adv.* (frequently with ἄν), while, until, unto, as far as, so much as; from ὥς.

ΖΑΪΝ, ὦ, 2. *sing. Att.* ζῆς, 3. *sing. Att.* ζῆ, *f.* ἦσω, to live.

Ζεβεδαῖος, ου, *m.* Zebedee.

Ζεστός, ἦ, ὄν, hot, boiling, fervid, zealous; from ζέω.

Ζεύγος, εος, *n.* a yoke, a pair; from

ΖΕΤΙΝΤΙΝ, or ζεύγνυμι, *f.* ζεύξω, 2. *aor. p.* ἐζύγην (from *obs.* ζεύγω), to join. Hence

Ζευκτηρία, ας, *f.* a band or chain.

ΖΕΥΣ, Διός, *voc.* Ζεῦ, *m.* Jupiter.

ΖΕΝ, *f.* ἔσω, to boil, be fervent. Hence probably

ΖΗΛΟΣ, ου, *m.* ZEAL, emulation, JEALOUSY. Hence

Ζηλόω, ὦ, *f.* ὥσω, to emulate, follow zealously, be fond of, covet zealously or jealously, be zealous or jealous, envy. Hence

Ζηλωτής, οὐ, *m.* a warm partisan, a ZEALOT.

ΖΗΜΙΑ, ας, *f.* injury, loss, fine, punishment. Hence

Ζημιώω, ὦ, *f.* ὥσω, to injure, fine, lose.

Ζῆν, *inf. Att.* (for ζῆν), of ζάω.

ΖΗΤΕΩ, ὦ, *f.* ἥσω, to seek.

ΖΙΖΑΝΙΟΝ, ου, *n.* the plant darnel or cockle, tares.

ΖΟΦΟΣ, ου, *m.* darkness.

ΖΥΜΗ, ης, *f.* leaven, ferment; hence ZYMOTIC, a term applied to certain diseases. Hence

Ζυμώω, ὦ, *f.* ὥσω, to leaven.

Ζωή, ἧς, *f.* life; and

Ζών, *part. contr. from* ζάω.

Ζώνη, ης, *f.* a girdle, cincture, ZONE; from

ΖΩΝΝΥΩ or *ζώννυμι*, *f. m.* ζώσομαι (from the primitive ζώω), to bind, gird.

Ζῶον or *ζῆον*, ου, *n.* (*contr. for* ζώιον), an animal (hence ZODIAC; with λόγος, ZOO-logy); and

Ζωο-ποιέω, ὦ, *f.* ἥσω, to quicken or make alive; from ζάω.

Ἢ, *fem. of the art. ὁ*; *ῆ* forms its *oblique cases* as if from *τῆ*, but the *nom. plur.* is formed regularly.

Ἢ, *conj.* either, or, whether, than, except. It often begins a sentence as a mark of interrogation.

Ἢ, 3. *sing. imperf.*; and

ῆ, 3. *sing. subj.* of εἰμί.

ῆ, *dat. fem. of* ὅς.

Ἡγαγον, 2. *aor. (Att. redupl.) of* ἄγω.

Ἡγαλλίασε, 3. *sing. 1. aor. of* ἀγαλλίαω.

Ἡγαπημένοι, *part. perf. p. plur. of* ἀγαπάω.

Ἡγγισε, 3. *sing. 1. aor. of* ἐγγίζω.

ἡγεῖρε, 3. sing. 1. aor. of ἡγείρω.

ἡΓΕΟΜΑΙ, οὔμαι, f. ἡσομαι, to lead, judge; with acc., count; with gen., have the rule over; part. as subst., governor. Hence ex-EGETICAL.

ἡγνούν, imperf. contr. of ἀγνοέω.

ἡγόρασαν, 3. pl. 1. aor.; and

ἡγόρασας, 2. sing. 1. aor. of ἀγοράζω.

ἡδει, plup. contr. Att. of εἶδω.

ἡΔΗ, adv. now, already.

ἡδίστα, most or very gladly; superl. neut. plur. of ἡδύς, taken adverbially.

ἡδονή, ἡς, f. pleasure; from

ἡΔΥΣ, εἶα, ὦ, sweet. Hence

ἡδύσμον, ου, n. garden mint; from ὄζω.

ἡθελε, 3. sing. imperf.; and

ἡθέλησα, 1. aor. of ἐθέλω.

ἡθέτησαν, 3. pl. 1. aor. of ἀθετέω.

ἡθη, plur. contr. of

ἡΘΟΣ, εος, n. custom, manner. Hence ETHICS.

ἡκαιρέισθε, 2. plur. contr. imperf. of ἀκαιρέομαι.

ἡκμασαν, 3. pl. 1. aor. of ἀκμάζω.

ἡκολούθει, 3. sing. imperf. contr. of ἀκολουθέω.

ἡκουσα, 1. aor.; and

ἡκούσθη, 3. sing. 1. aor. p. of ἀκούω.

ἡΚΩ, f. ξω, to come.

ἡλάνετο, 3. sing. imperf. p. of ἐλαύνω.

ἡλειφε, 3. sing. imperf. of ἀλείφω.

ἡλθον, 2. aor. of ἔρχομαι.

ἡΛΙΚΙΑ, ας, f. age, stature, life, maturity; probably from

ἡΛΙΚΟΣ, η, ον, how great.

ἭΛΙΟΣ, *ου, m.* the sun. Hence HELIACAL; with
τρέπω, HELIO-trope.

Ἥλλετο, 3. *sing. imperf. of ἄλλομαι.*

ἭΛΟΣ, *ου, m.* a nail.

Ἥλπικέναι, *perf. inf. of ἐλπίζω.*

Ἥλυθες, 2. *sing. 2. aor. of ἔρχομαι.*

ἭΜΑΙ (properly the *perf. p. of ἕω*, to place or set down),
to sit.

Ἡμᾶς, *acc. plur.*, and ἡμεῖς, *nom. plur.*, of ἐγώ.

Ἡμελλε, 3. *sing. imperf. Att. of μέλλω.*

ἩΜΕΡΑ, *as, f.* a day, time. Hence ep-HEMERAL.

ἩΜΕΡΟΣ, *ου, m. and f.* bland, mild, kind.

Ἡμέτερος, *α, ου, our, ours*; from ἡμεῖς.

Ἡμῖν, *dat. pl. of ἐγώ.*

ἩΜΙΣΤΣ, *εια, υ, half.* Hence, with σφαῖρα, a ball or
SPHERE, HEMI-sphere; also the prefix SEMI-, as in
SEMI-diameter, etc., by the ordinary change of the
aspirate breathing into *s*.

Ἡμύνατο, 3. *sing. 1. aor. of ἀμύνω.*

Ἡμφιεσμένον, *part. perf. p. neut. of ἀμφιέννυμι.*

Ἡμῶν, *gen. plur. of ἐγώ.*

Ἡν, *imperf. 1. pers. of εἶμι*, also 3. *sing. imperf. Att. for ἦ.*

Ἡν, *acc. fem. of ὅς.*

Ἡνεγκε, 3. *sing. 1. aor.*; and

Ἡνέχθη, 3. *sing. 1. aor. p. of φέρω.*

ἩΝΙΓΚΑ, *adv.* when.

Ἡνοιξε, 3. *sing. 1. aor.*; and

Ἡνολχθη, 3. *sing. 1. aor. p. of ἀνολγω.*

Ἡντληκότες, *plur. perf. part. of ἀντλέω.*

Ἡξει, 3. *sing. fut. of ἦκω.*

Ἡπείλει, 3. *sing. imperf. contr. of ἀπειλέω.*

- ***ΗΠΙΟΣ**, ου, *m. and f.* placid, gentle, meek.
 ***Ἡπίστουν**, 1. *sing. and 3. plur. imperf. contr. of ἀπιστέω.*
 ***Ἦρε** or **ἦρε**, 1. *aor. 3. sing. of αἶρω.*
 ***Ἠρέθισε**, 3. *sing. 1. aor. of ἐρεθίζω.*
 ***ΗΡΕΜΟΣ**, ου, *m. and f.* tranquil, mild.
 ***Ἠρθη**, 3. *sing. 1. aor. p. of αἶρω.*
 ***Ἠρμοσάμην**, 1. *aor. m. of ἀρμόζω.*
 ***Ἠρνείτο**, 3. *sing. imperf. contr. of ἀρνέομαι.*
 ***Ἠρξάτο**, 3. *sing. 1. aor. m. of ἀρχω.*
 ***Ἠρπάγη**, 2. *aor. p. 3. sing. of ἀρπάζω.*
 ***Ἠρτυμένος**, *part. perf. p. of ἀρτύω.*
 ***Ἡρώδης**, ου, *m.* Herod.
 ***Ἡς**, *gen. sing. fem. of ὅς.*
 ***Ἡσαίας**, ου, *m.* Esaias.
 ***Ἡσαν**, 3. *plur. imperf. of εἰμί.*
 ***Ἡσθιον**, *imperf. of ἐσθίω.*
 ***Ἡστόχησαν**, 3. *pl. 1. aor. of ἀστοχέω.*
 ***Ἡσυχάζω**, *f. σω*, to be quiet, rest, be silent; and
 ***Ἡσυχία**, *ας, f.* quiet, rest, silence, tranquillity; from
 ***ἩΣΤΥΧΟΣ**, ου, *m. and f.* quiet.
 ***Ἡτε**, 2. *plur. subj. of εἰμί.*
 ***Ἡτις**, *fem. of ὅστις.*
 ***Ἡτοίμασαν**, 3. *plur. 1. aor. of ἐτοιμάζω.*
 ***ἩΤΤΩΝ**, *ονος*, less, worse. The *neut. ἦττον* is used
 adverbially, signifying less, worse.
 ***Ἡυλόσαμεν**, *pl. 1. aor. of αὐλέω.*
 ***Ἡύξησε**, 3. *sing. 1. aor. of αὐξάνω.*
 ***Ἡέω**, *ῶ, f. ἦσω*, to sound, roar; from
 ***ΗΧΟΣ**, ου, *m.* sound. Hence **Ἐ'-CHO**, less properly
 pronounced *ěch'-o*; also, *cat-ECHIZE*.
 ***Ἡψαντο**, 3. *plur.*, and **ἦψατο**, 3. *sing. 1. aor. m., of ἄπτο-*
μαι.

ΘΑ΄ΛΑΣΣΑ, *ης, f.* the sea.

ΘΑ΄ΛΛΩ, *φ. θαλῶ*, to flourish, thrive. Hence the name of the Muse, **THALIA**.

ΘΑ΄ΛΠΩ, *φ. ψω*, to warm, cherish, nurse, brood over.

Θαμβέω, *ῶ, φ. ἤσω*, to be amazed; from

ΘΑ΄ΜΒΟΣ, *εος, contr. ους, n.* amazement.

Θάνατος, *ου, m.* death; from *θνήσκω*. Hence, with *εὖ*, **eu-THANASIA**.

ΘΑ΄ΠΤΩ, *φ. ψω, 2. aor. ἔταφον*, to bury. Hence **epi-TAPH**.

Θαῤῥέω, *ῶ, φ. ἤσω*, to be of good cheer, be confident; from

ΘΑ΄ΡΞΟΣ, *εος, n.* courage, confidence.

Θαῦμα, *τος, n.* wonder, a wondrous thing; from

ΘΑΤΜΑ΄ΖΩ, *φ. σω*, to wonder, wonder at, admire.

Hence

Θαυμάσιος, *α, ου*, wonderful.

ΘΕΑΟΜΑΙ, *ῶμαι, φ. ἄσομαι*, to observe, behold. Hence **THEATRE**.

Θεῖον, *ου, n.* sulphur. From *θεός*, being used in religious purifications.

Θέλημα, *τος, n.* wish, will, purpose; from

Θέλω or *ἐθέλω*, *φ. ἤσω*. See *ἐθέλω*.

Θεμέλιον, *ου, n.* a foundation; and

Θεμέλιος, *ου, m.* a foundation, fundamental doctrine; and

Θεμελιώω, *ῶ, φ. ὥσω*, to found or lay the foundation of, establish; from

ΘΕ΄ΜΗΛΩΝ, *ου, n.* a foundation.

Θέμενος, *2. aor. m. part. of τίθημι*.

ΘΕ΄ΜΙΣ, *ιστος or ιδος, φ. law, THEMIS*, the goddess of justice.

Θέντος, *gen. 2. aor. part. of τίθημι.*

ΘΕΟ΄Σ, *οὔ, m. God, a god (hence THEO-logy, THEO-cracy, etc., THEIST, a-THEIST). Hence*

Θεο-στυγεῖς, *plur. contr. of*

Θεο-στυγῆς, *έος, m. and f. impious, irreligious, a hater of God; from στυγέω.*

Θεραπεύω, *f. σω, to serve, worship, cure, heal (hence THERAPEUTICS); from*

ΘΕΡΑ΄ΠΙΩΝ, *οντος, m. a minister, helper.*

Θερίζω, *f. σω, to reap, pass the summer, cut off; and*

Θερισμός, *οὔ, m. the harvest; and*

Θεριστής, *οὔ, m. a reaper; and*

Θερμαίνω, *f. ανῶ, to warm, mid. warm one's-self; and*

Θέρμη, *ης, f. heat (hence, with μετρέω, THERMO-meter); and*

Θέρος, *εος, n. summer, harvest; from*

ΘΕ΄ΡΩ, *f. ῶ, to warm.*

ΘΕΣΜΟ΄Σ, *οὔ, m. a law.*

Θεωρέω, *ῶ, f. ήσω, to witness, see, contemplate (hence THEORY); and*

Θεωρία, *ας, f. contemplation, meditation, a spectacle; from θεάομαι.*

Θηλάζω, *f. σω, to suck, give milk or suck; from*

ΘΗΛΗ΄, *ης, f. the nipple of the breast.*

ΘΗ΄ΛΙΣ, *εια, v, female.*

ΘΗ΄Ρ, *ός, n. a beast. Hence*

Θηρίον, *ου, n. a beast, wild beast.*

ΘΗΣΑΥΡΟ΄Σ, *οὔ, m. a treasure.*

ΘΙΓΩ, *f. ξω, to touch.*

ΘΙ΄Ν or **θίς**, *ινός, m. or f. a heap, the sea-shore.*

ΘΑΛΑ΄Ω, *ῶ, f. άσω, to break, bruise, shake.*

ΘΑΛΙΒΝ, *f.* ψω, to press, afflict, confine, crowd on,
(*part. perf. pass. as adj.*) narrow. Hence

Θλίψις, εως, *f.* pressure, oppression, tribulation, affliction.

ΘΝΗ'ΣΚΝ, *f. m.* θανοῦμαι, 2. *aor.* ἔθανον (from *obs.* θάνω), *perf.* τέθνηκα (from *obs.* θνάω), to die.

ΘΟ'ΡΤΒΟΣ, ου, *m.* a disturbance, noise, uproar, sedition.

ΘΠΑΤ'Ν, *f.* σω, to break down, bruise.

ΘΠΑ'Ν, *f.* ἥσω, to set; *mid.* to sit.

ΘΡΕ'Ν, *m.* θρέομαι, *defect.* to shout tumultuously.

ΘΡΗ'ΝΟΣ, ου, *m.*, and εος, *n.*, lamentation. Hence,
with ᾠδή, THREN-ody.

Θρησκεία, *as, f.* religion, also superstitious ceremonies;
from

ΘΡΗΣΚΕΤ'Ν, *f.* σω, to worship, to use superstitious
ceremonies in worship.

Θριαμβεύω, *fut.* εύσω, to triumph; from

ΘΡΙΑΜΒΟΣ, ου, *m.* TRIUMPH.

ΘΡΙ'Ξ, τριχὸς, *dat. plur.* θριξί, the hair.

Θροέω, ᾠ, *f.* ἥσω, to make a noise; *mid.* to be troubled;
from θρέω.

ΘΡΟ'ΜΒΟΣ, ου, *m.* a drop, a "gout" or clot of blood.

Θρόνος, ου, *m.* a seat, THRONE, potentate; from θράω.

ΘΡΥ'ΠΤΩ, *f.* ψω, to break (properly, into small fragments), to shatter.

ΘΤΓΑ'ΤΗΡ, τέρος, or *sync.* τρὸς, a daughter. Akin to
DAUGHTER.

ΘΥ'ΕΛΛΑ, ης, *f.* a tempest.

Θύϊνος, η, ου, of an aromatic tree called θύα; from θύω,
as being used in sacrifices. Whence

Θυμίαμα, *τος, n.* incense; and

Θυματήριον, *ον, n.* a censer for burning incense.

ΘΥΜΟΣ, *οῦ, m.* wrath, the mind. Hence en-THYMEME, a syllogism of which one premiss (the *major*) is suppressed, as being present to the *mind*.

ΘΥΡΑ, *ας, f.* a gate, door (akin to DOOR). Hence

Θυρεός, *οῦ, m.* a stone placed as a door, a shield of an oblong form like a door; and

Θυρίς, *ιδος, f.* a small door, a window; and

Θυρ-ῥός, *οῦ, m. and f.* a doorkeeper; from *οὔρος*, or *ῥα*.

Θυσία, *ας, f.* sacrifice; from *θύω*.

Θύσον, 1. *aor. imperat. of θύω*.

ΘΥΝΩ, *φ. σω*, to sacrifice, rage, slay. Hence THYME, used to burn in sacrifices.

Θῶ, 2. *aor. subj. of τίθημι*.

ΘΩΗ, *ῆς, f.* a fine.

Θωμάς, *ᾱ, m.* Thomas.

ΘΝ΄ΡΑΞ, *ακος, m.* the breast, a breastplate, armour for the breast and back.

Ἰαθῆναι, 1. *aor. p. inf. of ἰάομαι*.

Ἰακώβ, *indecl. m.* Jacob.

Ἰάκωβος, *ου, m.* James.

Ἰαμα, *τος, n.* a cure, remedy; from

ἸΑΟΜΑΙ, *ῶμαι, f. ἄσσομαι*, to cure, heal. Hence

Ἰάσασθαι, *inf. 1. aor. m.*

ἸΑΣΠΙΣ, *ιδος, f.* a JASPER stone.

Ἴδε, *imperat., ἰδεῖν, inf., and ἰδὼν, part., 2. aor. of εἶδω*.

ἸΔΙΟΣ, *α, ου*, proper, one's own (generally with a *poss. pron.* referring to the subject of the verb), private;

κατ' ἰδίαν, apart; ἰδίᾳ (*adv.*), severally; with καιρὸς, due season. Hence IDIOM; with σύγκρασις, mixing together, IDIO-syn crasy; also IDIOT, originally a private person, one of the mob, and hence ignorant, foolish.

Ἰδοὺ, *adv.* behold; but properly ἰδοῦ, the *imperat.* 2. *aor.* *m.* of εἶδω.

ἸΔΟΣ, *eos*, *n.* sweat. Hence

Ἰδρὼς, ὥτος, *m.* sweat.

Ἰδω, 2. *aor.* *subj.* of εἶδω.

Ἱερεὺς, ἑως, *m.* a priest; and

Ἱερὸν, οὗ, *n.* a temple, sacrifice, altar; from

ἹΕΡΟΣ, ἃ, ὄν, sacred, divine, holy. Hence, with ἀρχή, HIER-archy; with γλύφω, to carve, HIERO-glyphics.

Ἱεροσόλυμα, ης, *f.*, or Ἱεροσόλυμα, *neut. plur.*, *gen.* ὧν, or Ἱερουσαλήμ, *indecl. f.* Jerusalem.

ἹΖΩ, *f.* σω, to set down.

Ἱημι, *f.* ἥσω, 1. *aor.* ἦκα, 2. *aor.* ἦν, *imperat.* 2. *aor.* ἔς, *inf.* 2. *aor.* εἶναι, 1. *aor. p.* ἔθην, *perf.* εἶκα. To send; from ἔω.

ἸΗΣΟΥΣ, *gen. dat. and voc.* Ἰησοῦ, *acc.* Ἰησοῦν, *m.* JESUS.

ἸΚΑΝΟΣ, ἡ, ὄν, worthy, sufficient, well adapted to, a good many, considerable.

ἸΚΜΑΣ, ἄδος, *f.* humour, moisture.

ἸΚΝΕΟΜΑΙ, οὔμαι, *f. m.* ἵξομαι, 2. *aor. m.* ἰκόμην (*from obs.* ἵκω), to come.

ἸΛΑΩ, ἰλάσσομαι or ἰλάσκομαι, to propitiate, atone; *mid.* to pardon, make reconciliation for.

ἸΜΑΣ, ἄδος, *m.* a thong, a shoe-latchet.

Ἰμάτιον, *ov, m.* a garment, cloak; and

Ἰματισμός, *ov, m.* a coat, garment, clothing; from εἶμα, clothing, from ἔω or ἐννυμι.

ἸΜΕΙΡΩ, *f.* ἐρῶ, to desire.

ἸΝΑ, *conj.* in order that, (*with subj.*) to (the sign of the *inf.*), ἵνα μὴ, lest.

Ἰνα-τί, *adv.* why? (literally, *in order that what* [may result]?); from τίς, *interrog.*

ΤΟ'Σ, *ov, m.* an arrow, poison (since arrows were sometimes poisoned), rust or canker.

Τουδαία, *as, f.* Judæa.

Τουδαῖος, *ov, m.* a Jew.

Τούδας, *a, m.* Judas, Jude.

ἵΠΠΟΣ, *ov, m.* a horse. Hence, with ἔδραμον, 2. *aor.* of τρέχω, HIPPO-drome; with φιλέω, Phil-IP, *i. e.* a lover of horses.

ΤΡΙΣ, *dos, f.* the rainbow, IRIS.

ἴσα, *adv.* equally; from ἴσος.

Ἰσαὰκ, *indecl. m.* Isaac.

ἴΣΗΜΙ, 1. *plur. by sync.* ἴσμεν, to know. Hence HISTORY; and, by aphæresis, STORY.

Ἰσκαριώτης, *ov, m.* Iscariot.

ἴΣΟΣ, *η, ov,* equal, like (hence, with χρόνος, ISO-chronous; with σκέλος, ISO-sceles). Hence

Ἰσό-τιμος, *ov, m.* of like honour, price, or value; from τιμή.

Ἰσραήλ, *indecl. m.* Israel.

ἴΣΤΗΜΙ, *f.* στήσω, to stand, stand up, place, set, set up, weigh, (of blood) to stanch. Hence STATICS; with ὕδωρ, hydro-STATICS; apo-STASY. Akin to STAND.

Ἰσχυρὸς, ἄ, ὄν, strong, firm; from

ἸΣΧΥΣ, ὅς, *f.* strength.

ἸΧΘΥΣ, ὅς, *m.* a fish. Hence ICHTHYO-logy.

ἸΧΝΟΣ, ὅς, *n.* a trace, footprint. Hence, with γράφω, ICHNO-graphy; ICHNEUMON, an animal which *traces* the eggs of the crocodile.

ἸΩ, root of εἶμι, *q. v.*

Ἰωάννης, ου, *m.* John.

Ἰωνᾶς, ἄ, *m.* Jonas.

Ἰωσῆς, ἦ, *m.* Joscs.

Ἰωσήφ, *indecl. m.* Joseph.

ἸΩΤΑ, *indecl. n.* the letter ι. Hence, a small mark, a least or minutest part, a JOT.

Καίγω, for καὶ ἐγώ.

Καθ', *by apocope for κατά.*

Καθ-αίρεσις, ὅς, *f.* pulling down, destruction, subversion; from

Καθ-αίρέω, to take or pull down, destroy, overturn; from κατὰ and αἰρέω.

ΚΑΘΑΙΡΩ, to cleanse, purge (hence CATHARTIC); from κατὰ and αἶρω.

Καθ-άπτω, to join, fasten on; from κατὰ and ἄπτω.

Καθαρίζω, *f. σω*, to cleanse, purify; and

Καθαρός, ἄ, ὄν, clean, pure, innocent (hence the name CATHARINE, by corruption Catherine); and

Καθαρότης, τος, purity, cleanness; from καθαίρω.

Καθ-ελεῖν, *part. 2. aor. of καθαιρέω.*

Καθ-εύδω, *f. καθευδήσω*, to sleep; from κατὰ and εὕδω or εὐδέω.

Κάθ-ημαι, to sit down, sit; from *κατὰ* and *ἡμαι*. Hence
καθέδρα, a seat; whence **CATHEDRAL**, a bishop's
 seat.

Καθ-ἦψε, 3. *sing.* 1. *aor.* of *καθάπτω*.

Καθ-ίζω, to set or sit down, place; from *κατὰ* and *ίζω*.

Καθ-ὥς, *adv.* according as, as, even as; from *κατὰ* and
ὥς.

ΚΑΙ, *conj.* and, both.

Καϊάφας, *a, m.* Caiaphas.

ΚΑΙΝΟ΄Σ, *ἦ, ὄν*, new, fresh.

ΚΑΙΡΟ΄Σ, *οὐ, m.* occasion, opportunity, time, season.

Καί-τοι, *adv.* although, yet. Hence

Καί-τοι-γε, *adv.* although, indeed.

ΚΑΙ΄Ω, *f.* καύσω, 1. *aor.* ἔκη, to set on fire, burn.

Hence **CAUSTIC**.

Κἀκεῖθεν, *for καὶ ἐκεῖθεν*.

Κἀκεῖνα, *for καὶ ἐκεῖνα*.

Κακία, *as, f.* evil, vice, malice, affliction; from *κακός*.

Whence

Κακο-ήθεια, *as, f.* depravity of manners or disposition,
 malignity; from *ἦθος*.

Κακο-ποιέω, to do evil, to injure; from

ΚΑΚΟ΄Σ, *ἦ, ὄν* (*irreg. comparatives*, *κακίων*, *χείρων*, *χε-
 ρείων*, and *χειρότερος*; *irreg. superl.*, *χείριστος*),
 evil, wicked (hence, with *ἔχω*, *CAC-hexy*). Hence

Κακουχέω, to oppress, ill-treat; from *ἔχω*. The *ου* comes
 from *κακο-εχέω*, by the usual crasis of *σε* into *ου*.

Κακῶω, *ῶ, f.* ὥσω, to ill-treat, exasperate; from *κακός*.

Κακῶς, *adv.* badly, ill; from *κακός*.

ΚΑ΄ΛΑΜΟΣ, *ου, m.* a reed, a pen.

Κάλεσας, 1. *aor. part. of*

ΚΑΛΕΨΩ, ὦ, *f. έσω and ήσω, perf. κέκληκα*, to call.

Hence CALENDs. Akin to CALL.

Καλόν, οὐ, *n. a good or beautiful thing; from*

ΚΑΛΟΨ, ἡ, ὄν (*irreg. comp. καλλίων*), beautiful, good, goodly, honest. Hence, with *γράφω*, CALI-graphy; with *σθένος*, CALI-sthenics.

Κάλυμμα, τος, *n. a covering, veil; from*

ΚΑΛΥΠΤΩ, *f. ψω, 2. aor. ἐκάλυπον*, to cover, conceal.

Hence apo-CALYPSE.

Καλῶς, *adv. well, justly, fairly; from καλός.*

ΚΑ΄ΜΗΛΟΣ, ου, *m. or f. a CAMEL.*

ΚΑ΄ΜΙΝΟΣ, ου, *m. or f. a furnace. Hence CHIMNEY.*

Καμύνω, *by sync. for κατα-μύνω, f. σω*, to shut the eyes.

ΚΑ΄ΜΝΩ, *f. αμῶ*, to labour, be fatigued, exhausted, or sick.

Κάμοι, *for καὶ έμοί.*

ΚΑ΄ΜΠΤΩ, *f. ψω*, to bind.

Κἂν, *for καὶ ἂν*, even if, and if.

ΚΑΝΩ΄Ν, ὀνος, *m. a rule, measure, CANON.*

Καπερναούμ, *indecl. f. Capernaum.*

Καπηλεύω, *f. σω*, to corrupt, adulterate; from

ΚΑ΄ΠΗΛΟΣ, ου, *m. a dealer in goods, an innkeeper, one who vends adulterated or bad wine.*

ΚΑΠΝΟΣ, οὐ, *m. smoke.*

ΚΑΡΔΙΑ, *as, f. the heart, mind, spirit. Hence pericardium.*

ΚΑ΄ΡΗΝΟΝ, ου, *n. the head, a summit.*

ΚΑΡΠΙΟΣ, οὐ, *m. fruit.*

Κάρπος, ου, *m. Carpus, a man's name.*

Καρπο-φορέω, ὦ, *f. ήσω*, to bring forth fruit; and

Καρπο-φόρος, *ου*, *m.* and *f.* fruitful; from *καρπὸς* and *φέρω*.

Κάρφος, *εὖς*, *n.* chaff or any small thing, a splinter, mote, or small dry twig; from

ΚΑ'ΡΦΩ, *f.* ψω, to dry.

Κατ', for *κατά*.

ΚΑΤΑ', *prep.*; with *gen.* and *acc.*, by, on, through, throughout, as touching; with *gen. only*, against, down; with *acc. only*, according to, over against, after, after the manner of, in, concerning, at, to, into, as, before, among, with; as *distributive*, every, in every, in divers. Hence numerous words beginning with *CATA-*, *CAT-*, and *CATH-*: as, with *λόγος*, *CATA-logue*.

Κατα-βαίνω, to come or go down. Hence

Κατα-βάς, 2. *aor part.*

Κατα-βιβάζω, *f.* σω, to bring down, compel to come down; from *βαίνω*.

Κατα-βολή, *ῆς*, *f.* a casting down or out, laying the foundation, the beginning; from *βάλλω*.

Κατ-αγγέλλω, *fut.* ελῶ, to announce, declare.

Κατ-άγνυμι, *fut.* άξω, *Att.* εάξω, to break up or in twain.

Κατ-άγω, to bring down, come to land, touch at.

Κατ-αγωνίζομαι, *f.* σομαι, to conquer; from *κατά* and *άγών*.

Κατα-δέω, to bind down, to dress a wound.

Κατα-καίω, to burn, burn up.

Κατα-καλύπτω, to cover or veil.

Κατα-καύσαι, *inf.* 1. *aor.*; and

Κατα-καύσει, 1. *fut.* 3. *sing.* of *κατακαίω*.

Κατά-κειμαι, to lie down, recline at table.

Κατα-κρημνίζω, *f. σω*, to cast down a precipitous place, precipitate; from *κρημνός*.

Κατα-κρίνω, to condemn, punish.

Κατα-κυριεύω, *f. σω*, to get the mastery, exercise lordship over; from *κύριος*.

Κατά-λαλος, *ου, η. and f.* an evil-speaker, reviler, calumniator; from *λαλέω*.

Κατα-λαμβάνω, to apprehend, surprise, acquire, overtake, secure, receive, understand. Hence **CATALEPSY**.

Κατά-λειμμα, *τος, η.* a remnant; from

Κατα-λείπω, to leave behind, forsake, neglect, reserve.

Hence

Καταλιπών, *2. aor. part.*

Κατα-λύω, to dissolve, overturn, demolish, destroy, make void, unloose, lodge.

Καταμάθετε, *2. aor. 2. pl. of*

Κατα-μανθάνω, to learn, contemplate.

Κατα-μένω, to remain, abide.

Κατα-ναρκάω, *ω, f. ήσω*, to render torpid, benumb, be slothful or burdensome; from *νάρκη*.

Κατα-νεύω, *f. εύσω*, to beckon, make signals.

Κατ-αντάω, *ω, f. ήσω*, to come up, arrive, attain; from *ἀντί*.

Κατά-παυσις, *εως, f.* rest, dwelling; from *παύω*.

Κατα-πέτασμα, *τος, η.* a veil, curtain; from *πετάννυμι*.

Καταπίη, *2. aor. subj. 3. sing. of*

Κατα-πίνω, to drink up, swallow up, overwhelm, destroy.

Κατα-πίπτω, to fall down.

Κατα-πονέω, *ω, f. ήσω*, to fatigue or exhaust by labour, afflict; from *πένομαι*.

Κατα-ποντίζω, *f. σω*, to drown or sink in the sea; from πόντος.

Κατ-άρα, *as, f.* cursing, curse, imprecation, damnation, one liable to punishment; from *κατά* and *ἀρά*.
Hence

Κατ-αράομαι, *ῶμαι, f. ἥσομαι*, to curse, execrate.

Κατα-σκευάζω, *f. σω*, to build, adorn, prepare; from σκεύος.

Κατα-σκηνίω, *ῶ, f. ὥσω*, to pitch a tent, build a nest, lodge; and

Κατασκηνώσεις, *nom. plur. contr.*; from

Κατα-σκήνωσις, *ews, f.* pitching a tent, a tent, dwelling, nest; from *σκηνή*.

Κατα-στολή, *ῆς, f.* letting down or lowering, a long robe; from *στολή*.

Κατα-στροφή, *ῆς, f.* overthrow, destruction, desolation, CATASTROPHE; from *στρέφω*.

Κατα-τίθημι, to put down, deposit; *mid. confer.*

Κατα-φάγω, to devour, eat up, take eagerly, spend.

Κατα-φέρω, to overpower, oppress, vote against; *pass. and mid.* sink down.

Καταφθαρήσονται, *3. plur. 2. fut. pass. of*

Κατα-φθείρω, to corrupt, utterly corrupt, destroy.

Κατα-φιλέω, *ῶ, f. ἥσω*, to kiss; from φίλος.

Κατα-φρονέω, to have the mind against one, despise, disregard.

Κατα-χέω, *f. ευσω*, to pour down or out.

Κατα-χθόνιος, *ου, m. and f.* subterranean, infernal; from χθών.

Κατα-ψύχω, to cool, refresh.

Κατέαξαν, *3. pl. Att. 1. aor.*; and

- Κατέαξει**, 3. *sing.* 1. *fut. Att.* of *κατάγω*, to break up.
- Κατέβαινεν**, 3. *sing. imperf.*, and **κατέβησαν**, 3. *plur.* 2. *aor.*, of *καταβαίνω*.
- Κατέθηκεν**, 3. *sing.* 1. *aor.* of *κατατίθημι*.
- Κατειλήφθη**, 3. *sing. Att.* 1. *aor. p.* of *καταλαμβάνω*.
- Κατεῖχον**, 2. *aor.* of *κατέχω*.
- Κατεκάη**, 3. *sing.* 2. *aor. p.* of *κατακαίω*.
- Κατέλιπον**, 2. *aor.* of *καταλείπω*.
- Κατενεχθεῖς**, 1. *aor. part.* of *καταφέρω*.
- Κατ-ενώπιον**, *adv.* before the face of, in presence of, before.
- Κατ-εξουσιάζω**, *f. σω*, to exercise authority over, have in one's power; from *κατὰ* and *ἔξεστι*.
- Κατ-έργαζομαι**, *f. σομαι*, to work, work out, effect, perpetrate, practise, exhibit, create; from *ἔργον*.
- Κατ-εσθίω**, to devour.
- Κατ-έχω**, to keep down, hold, retain, hinder, seize, possess, remember, bind, withhold, bring a ship to land.
- Κατηγωνίσαντο**, 3. *pl.* 1. *aor. m.* of *καταγωνίζομαι*.
- Κατηντήσαμεν**, 1. *plur.* 1. *aor.* of *καταντάω*.
- Κατ-οικέω**, *ω, f. ήσω*, to inhabit, abide, dwell; from *οἶκος*.
- ΚΑ'ΤΩ**, *adv.* down, downward, beneath: *ἕως κάτω*, to the bottom; *κατωτέρω*, under.
- Καυσώω**, *ω, f. ώσω*, to kindle, burn; from *καίω*; whence *Καύσων*, *ωνος, m.* heat, a hot wind.
- ΚΑΤΧΑ'ΟΜΑΙ**, *ωμαι, f. ήσομαι*, to boast, glory, praise, exult.
- ΚΕΓΜΑΙ**, *f. m. σομαι*, to lie, be laid, laid up, placed, situate, or established. Hence CEMETERY (see *κοιμάω*).

Κείρασθαι, 1. *aor. m. inf.*; and

Κειράσθω, 3. *sing. 1. aor. m. imperat. of κείρω*.

Καιρίαι, *ων, f. funeral garments or bandages; from κήρ.*

ΚΕΙΡΩ, *f. ερώ, perf. κέκαρκα*, to shear, clip, cut off.

Κεῖται, 3. *sing. of κείμει*.

Κεκαυμένω, *dat. part. perf. p. of καίω*.

Κεκληκότε, *dat. part. perf. of καλέω*.

Κεκορεσμένοι, *pl. part. perf. p. of κορέννυμι*.

Κεκρυμμένα, *neut. pl. part. perf. p. of κρύπτω*.

Κελεύω, *f. σω, perf. p. κεκέλευσμαι*, to order, exhort;
from

ΚΕ'ΔΩ or **κέλομαι**, *f. κελήσομαι* (as if from *κελέω*), to
command, recommend.

ΚΕΝΟΣ, *η, ον (irreg. comp. κενότερος)*, void, empty,
useless, false, foolish; *εις κένον*, in vain. Hence,
with *θάπτω*, **CENO-taph**.

ΚΕΝΤΕΩ, *ω, f. ήσω*, to prick or sting (hence, with
ταύρος, **CEN-taur**). Hence

Κέντρον, *ου, n. a sting, point, goad*. Hence **CENTRE**.

Κεράλα, *ας, f., dimin. of κέρας*, a little horn, a fine point,
anything very minute, a tittle.

εραμικός, η, ον, made of potter's clay, earthen; from

ΚΕ'ΡΑΜΟΣ, *ου, m. potter's clay, tiling*.

ΚΕΡΑΝΝΥΩ or **κεράννυμι**, *f. περάσω* (from *οδς. κε-
ράω*), to mix, pour in or out. Hence **CRASIS**; and,
with *ιδιος* and *σύν*, **idiosyn-CRASY**.

ΚΕ'ΡΑΣ, *τος, n. a horn*. Hence, with *ριν*, the nose,
rhino-CEROS.

Κερδαίνω, *f. m. κερδήσομαι* (from *οδς. κερδέω*), to gain,
avoid; from

ΚΕ'ΡΑΟΣ, *εος, contr. ους, n. gain*.

Κέρμα, τος, *n.* a small piece of money; from κέρω.

ΚΕΦΑΛΗ, ῆς, *f.* a head, chief, chapter. Hence CEPHALIC.

Κῆνος, ου, *m.* (the Lat. *census* in Greek letters) a *census*, numbering of the people, taxation, tribute.

ΚΗΠΟΣ, ου, *m.* a garden.

ΚΗΡ, ὅς, *f.* fate, *generally* adverse fate.

Κήριον, ου, *n.* a honeycomb; from

ΚΗΡΟΣ, οῦ, *m.* wax. Hence CERATE.

ΚΗΡΤΞ, κος, *m.* a herald. Hence

Κηρύσσω, *f.* ξω, to proclaim, preach, exhort, declare.

ΚΗΤΟΣ, εος, *contr.* ους, a whale or other leviathan of the deep. Hence sperma-CETL.

Κηφᾶς, ᾱ, *m.* Cephas, a Hebrew name equivalent to *Peter*.

ΚΙΒΩΤΟΣ, οῦ, *m.* an ark, chest.

ΚΙΘΑΡΑ, ας, *f.* a harp or other stringed instrument (hence GUITAR). Hence

Κιθαρ-ωδός, οῦ, *m.* a harper accompanying himself with the voice; from ᾠδός, a singer, *contr.* for ἀοιδός, from αἰδω. See ᾄδω.

ΚΙΝΔΥΝΟΣ, ου, *m.* danger.

ΚΙΝΕΩ, ὦ, *f.* ῖσω, to move.

ΚΙΝΝΑΜΟΜΟΝ, ου, *n.* CINNAMON.

ΚΛΑΔΟΣ, ου, *m.* a branch.

ΚΛΑΓΩ, *f.* αύσω, to weep.

Κλάσμα, τος, *n.* a fragment; from κλάω.

Κλαύθμος, ου, *m.* weeping; from κλαίω; whence

Κλαύσατε, 2. plur. 1. aor. imperat.

ΚΛΑΙΩ, ὦ, *f.* κλάσω, to break.

ΚΛΕΙΩ, *f.* σω, perf. *p.* κέκλεισμαι, to shut (hence,

through the Lat. *claustrum*, CLOISTER); also, to celebrate. Hence

Κλέος, κλέος, *contr.* κλέους, *n.* glory.

Κλέπτῃς, ου, *m.* a thief; from

ΚΛΕΨΤΩ, *f.* ψω, to steal. Hence, with ὕδωρ, CLEPSYDRA.

Κληθὲν, *neut. part. 1. aor. p. of* καλέω.

Κληρονομέω, ὦ, *f.* ἦσω, to obtain by lot, inherit, possess, take; and

Κληρονομία, ας, *f.* inheritance; and

Κληρονόμος, ου, *m.* an heir, possessor, partaker; from νόμος and

ΚΛΗΡΟΣ, ου, *m.* a lot, portion, heritage, the Church.

Hence CLERGY, being accounted the *lot* or inheritance of the Lord; also CLERK.

ΚΑΙΓΒΑΝΟΣ, ου, *m.* an oven.

Κλίνη, ης, *f.* a couch, bed (hence CLINICAL); from

ΚΛΙΝΩ, *f.* ὦ, to recline, incline, decline, bend, put to flight. Hence en-CLITIC; with ἑτερος, hetero-CLITE; also, through the Latin, in-CLINE; and other words of that ending.

Κλύδων, ωνος, *m.* the agitation of the sea, a billow, surge; and

Κλυδωνίζομαι, *f.* σομαι, to roll as the sea, fluctuate; from

ΚΛΥΖΩ, *f.* σω, to wash, cleanse.

Κλώντες, *pl. part. contr. of* κλάω.

ΚΝΑΨΤΩ, *f.* ψω, to card or comb wool, dress or full cloth.

ΚΝΑΨΩ, ὦ, also κνέω or κνήμι, *defect.* to cleave, scrape, tickle. Hence

Κνήθω, *f. σω*, to rub, tickle, excite titillation.

ΚΟΙΛΙΑ, *ας, f.* the belly, the womb; from *κοιλός*, hollow.

ΚΟΙΜΑΪΩ, *ῶ, f. ήσω*, to lull; *mid.* to fall asleep; from *κεῖμαι*. Hence CEMETERY, properly *cosmety*.

ΚΟΙΝΟΣ, *οῦ, m. and f.* common, unclean, profane (hence *epi-CENE*; with *βλος*, *CENO*-bite). Hence

Κοινοῶ, *ῶ*, to communicate, desecrate, defile; *mid.* pronounce or consider unclean; and

Κοινωνία, *ας, f.* participation, communion, society, fellowship, alms.

ΚΟΙΤΗ, *ης, f.* a bed, bedchamber, communication, marriage, conception, lewdness; *ἔχω κοιτήν*, to become pregnant.

Κόκκινος, *η, ον*, dyed crimson or scarlet; from

ΚΟΚΚΟΣ, *ου, m.* a grain or seed, the grain of the holm-oak, used for dyeing red.

ΚΟΛΛΪΖΩ, *f. σω*, to punish.

Κολακεία, *ας, f.* flattery, obsequiousness; from

ΚΟΛΛΑΞ, *κος, m.* a flatterer, parasite.

ΚΟΛΛΑΪΠΤΩ, *f. ψω*, to strike, dig out.

Κόλασις, *εως, f.* punishment, torment; from *κολάζω*.

Κολαφίζω, *f. σω*, to buffet, give a slap in the face; from *κολάπτω*.

ΚΟΛΛΑ, *ης, f.* glue (hence, with *πρώτος*, *proto-COL*). Hence

Κολλάω, *ῶ, f. ήσω*, to glue together, join; *pass.* to cleave unto, adhere, attach oneself to.

ΚΟΛΛΟΥΡΙΟΝ, *ου, n.* a kind of medicine, eye-salve.

Κολλυβιστής, *οῦ, m.* a money-changer; from

ΚΟΛΛΑΤΒΟΣ, *ου, m.* a kind of brass money having the image of an ox.

Κολοβώνω, *ῶ, f. ὥσω*, to contract, shorten, amputate; from

ΚΟΛΟΥΩ, *f. σω*, to shorten, truncate. Hence, with *οὐρά*, the COL-ures.

ΚΟΔΟΝ, *ου, n.* food.

ΚΟΔΠΟΣ, *ου, m.* the bosom, a bay. Akin to GULF.

ΚΟΛΤΜΒΑΪΩ, *ῶ, f. ἥσω*, to dive, swim.

Κομάω, *ῶ, f. ἥσω*, to have long hair; from *κόμη*.

ΚΟΜΒΟΣ, *ου, m.* a knot, an ornament.

ΚΟΜΕΩ, *ῶ, f. ἥσω*, to take care of, care about, nourish.

ΚΟΜΗ, *ης, f.* the hair. Hence COMET.

Κομίζω, *f. ἴσω, Att. ἰώ, act.* to bring; *mid.* receive, recover, obtain as a reward; from *κομέω*. Hence

Κομούμενοι, *pl. part. 1. fut. m. Att.*

ΚΟΜΨΟΣ, *οῦ, m.* handsome. Hence

Κομψότερον, *adv. comp.* better; with *ἔχω*, to begin to amend.

ΚΟΝΕΩ, *ῶ, f. ἥσω*, to hasten, minister to.

Κονι-ορτὸς, *οῦ, m.* dust; from *ὄρω* and

ΚΟΝΙΣ, *εος, f.* dust.

Κοπιῶ, *ῶ, f. ἄσω*, to labour, be weary with labour, to toil; from

Κόπος, *ου, labour*; with *παρέχω*, to molest; from *κόπτω*.

Κοπρία, *ας, f.* filth, ordure; from

ΚΟΠΡΟΣ, *ου, f.* ordure. Hence, with *λίθος*, COPROLITE, the fossil *dung* of antediluvian animals.

ΚΟΠΤΩ, *f. ψω*, to cut, strike; *mid.* bewail. Hence apo-COPE, syn-COPE, and (perhaps) COPSE.

ΚΟ'ΡΑΞ, *κος*, *n.* a raven. Akin to CROAK, CROW.

Κοράσιον, *ου*, *n.* a damsel; from *κόρος*, a youth.

ΚΟΡΕΝΝΥΜΙ, *f. κορέσω* (from *obs. κορέω*), to satiate, fill, have one's fill. Hence

Κορεσθέντες, *pl. part. 1. aor. p.*

ΚΟΡΕΪΩ, *ᾶ, f. ήσω*, to sweep, sweep out.

Κόρος, *ου*, *m.* a youth; from *κείρω* (the Athenian youth shortening the hair on becoming citizens); *also*, a shoot, twig, broom.

Κόρος, *ου*, *m.* a Hebrew dry measure called a *cor*.

Κοσμέω, *ᾶ, f. ήσω*, to set in order, adorn, prepare, honour, trim (a lamp); and

Κόσμιος, *α, ου, or ος, m. and f.* orderly, modest, becoming; from *κόσμος*.

Κοσμο-κράτωρ, *ορος, m.* a ruler of the world; from *κόσμος* and *κρατέω*.

ΚΟ'ΣΜΟΣ, *ου, m.* order, ornament, the world. Hence, with *γίνομαι*, COSMO-gony; with *πολίτης*, COSMOPOLITE; hence also COSMETIC.

Κουφίζω, *f. σω*, to lighten; from

ΚΟΥ'ΦΟΣ, *ου, m and f.* light (not heavy).

ΚΟ'ΦΙΝΟΣ, *ου, m.* a basket. Hence COFFIN.

ΚΡΑ'ΒΒΑΤΟΣ, *ου, m.* a small bed.

ΚΡΑ'ΖΩ, *f. ξω*, to cry out.

ΚΡΑΙΠΑ'ΛΗ, *ης, f.* excess in eating and drinking, revelling.

Κρανίον, *ου, n.* a skull; from *κάρηνον*. Hence, with *λόγος*, CRANIO-logy.

Κράξαν, *neut. part. 1. aor. of κράζω*.

Κράσπεδον, *ου, n.* a border, hem; from *κρεμάω εἰς πέδον*, to hang to the ground.

Κρατέω, ὦ, *f.* ἴσω, to subdue, seize, lay hold on, hold fast, observe, keep, govern, adhere to, hinder, retain; from

ΚΡΑ΄ΤΟΣ, εὖς, *n.* strength. Hence words ending in -*crat* and -*cracy*; as, auto-CRAT, aristo-CRACY, theo-CRACY, demo-CRACY, etc.

Κραυγή, ἦς, *f.* crying out, clamour, wailing, supplication; from *κράζω*.

Κρέα, *neut. pl. contr. of*

ΚΡΕΑΣ, τὸς, *contr. gen. αὐς and εὖς*, flesh.

Κρείσσων, or *Att. κρείττων*, οὐος, *comp. of ἀγαθός*.

ΚΡΕΜΑ΄Ν, ὦ, *f.* ἄνω, *pass. κρέμαμαι* (as if from *κρέμμι*), to hang.

ΚΡΗΜΝΟ΄Σ, οὐ, *m.* a steep place, precipice.

Κρήνη, ἦς, *f.* Crete.

ΚΡΙΘΗ΄, ἦς, *f.* barley. Hence

Κρίθινος, η, *ov*, made of barley.

Κρίμα, τὸς, *n.* distinction, judgment, accusation, CRIME, condemnation, decree, punishment; from *κρίνω*.

ΚΡΙΝΟΝ, οὐ, *m.* a lily.

ΚΡΙΝΩ, *f.* ὦ, to divide, discriminate, decide, judge, reproach, condemn, punish, resolve; *mid. and pass.* to enter into a judicial contest with, go to law. Hence

Κρίσις, εὖς, *f.* distinction, judgment, CRISIS, condemnation, punishment; and

Κριτής, οὐ, *m.* a judge, ruler; and

Κριτικός, ἦ, *ὄν*, capable of discerning or judging. Hence
CRITIC.

ΚΡΟΥ΄Ν, *f.* σω, *perf. p. κέκρουσμαι*, to knock.

ΚΡΤΟ΄Σ, *n.* cold, frost.

ΚΡΥΠΤΩ, *f. ψω, 2. aor. ἔκρυβον*, to hide. Hence apocrypha, CRYPT.

Κρυστάλλος, *ου, m.* ice, CRYSTAL; from *κρύος*.

ΚΤΑΘΜΑΙ, *ᾠμαι, f. ἥσομαι, perf. p. κέκτημαι*, to acquire, procure, gain, possess, keep.

ΚΤΕΙΝΩ, *f. ἐνώ, perf. ἔκτακα*, to kill.

Κτήνη, *neut. pl., contr. of*

ΚΤΗΝΟΣ, *εος, n.* an animal, beast, (*plur.*) flocks, cattle, swine.

Κτήτωρ, *ορος, m.* a possessor; from *κτάομαι*.

ΚΤΙΖΩ, *f. σω*, to create, regenerate; hence

Κτίσις, *εως, f.* creation, a creature.

Κτῶμαι, *contr. for κτάομαι*.

Κυβέλα, *ας, f.* a game at dice, inconstancy, cheating, craft; from *κύβος*.

Κυβέρνησις, *εως, f.* government, a governor; from

ΚΤΒΕΡΝΑΪΩ, *ᾠ, f. ἥσω*, to GOVERN.

ΚΥΒΟΣ, *ου, m.* a die, a CUBE.

Κυκλόθεν, *adv.* around; from

ΚΥΚΛΟΣ, *ου, m.* a circle (hence CYCLE; with *ᾠψ*, CYCL-ops); hence

Κύκλω, *adverbially for ἐν κύκλω*, round about.

Κύλισμα, *τος, n.* rolling, wallowing; from

ΚΥΛΙΩ, *f. σω*, to roll. Hence CYLINDER.

ΚΥΛΛΟΨ, *οῦ, m. and f., or ἡ, ὄν*, lame, maimed, crippled.

ΚΥΜΑ, *τος, n.* a wave.

Κύμβαλον, *ου, n.* a CYMBAL; from

ΚΥΜΒΟΣ, *ου, m.* a hollow. Hence, perhaps, catacomb.

ΚΥΜΙΝΟΝ, *ου, n.* CUMIN, an aromatic plant.

Κύνες, *plur. of κύων*.

ΚΥΨΩ, *f. ψω*, to bend, stoop.

Κυρηναῖος, *ου, m.* of Cyrene.

Κύριος, *ου, m.* a lord, master, The Lord; *in the voc.* Sir
(hence **κυριακὸν**, The Lord's House; whence **KIRK**,
CHURCH). Hence

Κυριότης, *ητος, f.* lordship, dominion; from

ΚΥΡΟΣ, *εος, n.* power, authority.

ΚΥΡΩ or **κυρέω**, *f. κυρήσω* and **κύρω**, to light upon,
fall in with.

Κύψας, *part. 1. aor. of κύπτω*.

ΚΥΩ, *f. σω*, to be pregnant, conceive, kiss. Hence,
with **ἅλς**, the sea, **hal-CYON**.

ΚΥΩΝ, *κυνὸς, m. and f.* a dog, a shameless person.
Hence **CYNIC**.

ΚΩΛΩΝ, *ου, n.* a member, limb, one of the lower in-
testines. Hence **COLIC**.

ΚΩΛΩ, *f. σω*, to restrain, prevent, dissuade, forbid.

ΚΩΜΗ, *ης, f.* a village, town.

ΚΩΜΟΣ, *ου, m.* revelling. Hence **COMUS**; and, with
ᾠδὴ, a song, **COM-edy**. But, according to some,
the first syllable of com-edy is derived from **κώμη**;
comedy having been, originally, a *village-song*.

ΚΩΝΩΨ, *ωπος, m. or f.* a gnat. Hence **CANOPY**, by
corruption for *conopy*, properly a screen to keep off
insects, such as a mosquito-net.

ΚΩΦΟΣ, *ου, m. and f. or ἢ, ὄν*, deaf; also, dumb, since
dumbness is a consequence of deafness.

ΛΑΪΣ, *gen. λάας, m. acc. λᾶαν*, a stone. Hence
(**λᾶψας**=) Lat. *lapis*, a stone; whence **LAPIDARY**.

Λαβεῖν, *2. aor. inf.* and **λαβὼν**, *2. aor. part. of λαμβάνω*.

ΛΑΓΧΑ'ΝΩ, *f. λήξω*, 2. *aor. ἔλαχον*, *perf. Att. εἶληχα* (from *obs. λήχω*); also *fut. m. κληρώσομαι* (from *obs. κληρώω*), *perf. m. or 2. perf. λέλογχα* (from *obs. λέγγω*); to obtain by lot, cast lots, win, obtain, acquire. Hence **LACHESIS**, one of the *Parcae*, whose office was to arrange the *lots* of mankind.

Λάζαρος, *ου, m.* Lazarus.

ΛΑΓ'ΛΑΨ, *απος, f.* a whirlwind, tempest.

Λακέω, see *ληκέω*.

Λακτίζω, *f. σω*, to kick against; from *λάξ*.

ΛΑΛΕ'Ω, *ὦ, f. ἴσω*, to speak, speak of, relate, announce, utter; hence

Λαλία, *ας, f.* speech, loquacity.

ΛΑΜΒΑ'ΝΩ, *f. m. λήψομαι*, 2. *aor. ἔλαβον*, *perf. Att. ἐληφα* (from *obs. λήβω*), to take, receive. See *δίσ*.

Λαμπάς, *άδος, f.* a torch, **LAMP**; and

Λαμπρός, *ά, ὄν*, shining, splendid, resplendent; and

Λαμπρῶς, *adv.* splendidly, sumptuously; from

ΛΑ'ΜΠΩ, *f. ψω*, to shine, enlighten.

Λανθάνω, or **ΛΗ'ΘΩ**, *f. m. λήσομαι*, 2. *aor. ἔλαθον* (from *obs. λήθω*), to be hid, to escape the notice of. *With a participle of another verb*, unawares. Hence **LETHE**, the fabled river of Oblivion; with *ἀργός*, *idle*, **LETH-argy**.

ΛΑ'Ξ, *adv.* with the heel.

Λαοδικεύς, *έος, m.* of Laodicea.

ΛΑΟ'Σ, *ού, m.* the people. Hence **LAITY**.

ΛΑ'ΡΤΙΞ, *γγος, m.* the throat, windpipe, **LARYNX**.

Λα-τομέω, *f. ἴσω*, to hew or cut stone, cut out of stone; from *λάας* and *τέμνω*.

Δατρεύω, *f. σω*, to be a slave to, worship, offer sacrifice, adore, serve (hence, with *εἶδωλον*, ido-LATRY); from

ΔΑ΄ΤΡΙΣ, *ιος*, *m.* a slave.

ΔΑΧΑΙΝΩ, *f. ανῶ*, to dig; hence

Δάχανον, *ου*, *n.* a plant or herb.

Δαχούσι, *dat. plur. 2. aor. of λαγχάνω*.

ΔΑ΄Ω, *λῶ*, *defect.* to wish for, covet.

ΔΑ΄Ω, *defect.* to see, enjoy.

ΔΕΓΩ, *f. ξω*, *2. aor. ἔλεγον*, *perf. m. λέλογχα*, to say, speak, speak of, call, mean, select, gather, lay down, lie down. Hence dia-LECT; and the Latin *lego*, with its derivatives, LECTURE, etc.

ΔΕΙΑ, *ας*, *f.* prey.

ΔΕΓΟΣ, *α*, *ον*, smooth.

ΔΕΙΒΩ, *f. ψω*, to pour out, pour out a LIBATION.

ΔΕΙΠΩ, *f. ψω*, to leave, fail, be wanting. Hence, with *έν*, el-LIPSIS, el-LIPSE.

ΔΕΙΧΩ, *f. ξω*, to LICK.

Δεπῖς, *δος*, *f.* a scale, bark, crust, scab (hence, with *πτερόν*, LEPIDO-ptera, an order of insects); from *λέπω*.

Λέπρα, *ας*, *f.* LEPROSY; from

ΔΕΠΡΟΣ, *ου*, *m. and f.* rough from the falling of scales, scabby, LEPROUS; *subst.* a LEPER.

Δεπτόν, *ου*, *n.* a mite, the smallest Jewish coin, less than half a farthing; from

ΔΕΠΤΟΣ, *ου*, *m. and f.* slender, small.

ΔΕΠΩ, *f. ψω*, to strip off bark or scales.

Λευκαίνω, *f. ανῶ*, to whiten; hence

Λευκάναι, *1. aor. inf.*; from

ΛΕΥΚΟΣ, *ή, ον*, white.

ΛΕ΄ΩΝ, *οντος, m.* a LION.

ΛΗΚΕΩ, *λάσσω, or λακέω, ὦ, f. ήσω, to creak, sound, resound (properly said of inanimate things), burst asunder.*

ΛΗΝΟ΄Σ, *οὔ, m.* a wine press.

ΛΗΡΟΣ, *ου, m.* trifles, vanities, mockery, absurdity.

Ληστής, *οὔ, m.* a robber; from *λεία*.

Λήφονται, *3. plur. fut. m.* from *λαμβάνω*.

ΛΙΑΝ, *adv.* exceedingly, very, very much.

Λίβα, *acc. of Λίψ.*

ΛΙΒΑΝΟΣ, *ου, m.* frankincense.

Λιθαζω, *f. σω, to stone; from λίθος.*

Λιθο-βολέω, *ὦ, f. ήσω, to cast stones, to stone; from βάλλω and*

ΛΙΘΟΣ, *ου, m.* a stone. Hence, with *γράφω*, LITHOGRAPHY; with *ἀήρ*, aero-LITE.

Λικμάω, *ὦ, f. ήσω, to winnow, scatter, reduce to powder, destroy; from*

ΛΙΚΜΟ΄Σ, *οὔ, m.* a winnowing-fan.

ΛΙΜΗ΄Ν, *ένος, m.* a port, haven.

ΛΙΜΝΗ, *ης, f.* a pool, lake.

ΛΙΜΟ΄Σ, *οὔ, m.* hunger, famine.

Λίνος, *ου, m.* Linus, a man's name.

ΛΙΝΟΝ, *ου, m.* flax, LINEN, a wick, a linen garment.

Λιπαρός, *ἂ, ὄν, fat, sumptuous; from*

ΛΙΠΟΣ, *εος, n.* fat, grease.

ΛΙΤΡΑ, *ας, f.* a pound.

Λίψ, **Λιβός**, *m.* the South-west wind; from *λείβω, to pour (from its moisture).*

Λογίζομαι, *f. σομαι, to reckon, reason, infer, consider, value, invent; and*

Λόγιον, ου, n. an oracle, revelation; and

Λόγος, ου, m. a word, speech, declaration, discourse, account. The Word, reason (hence LOGIC; with *θεός*, theo-LOGY; with *φιλέω*, philo-LOGY; and, with *ἔτυμος*, true, etymo-LOGY; also many other words of that termination); from *λέγω*.

Δόγχη, ης, f. a spearhead, spear; from *λαγχάνω*, to reach. Akin to LANCE.

Λοιδорέω, ὦ, f. ήσω, to revile, rebuke; and

Λοιδορία, ας, f. abusive language, reviling; from

ΔΟΙ' ΔΟΡΟΣ, ου, m. a reviler.

ΔΟΙΜΟ' Σ, οῦ, m. plague, pestilence, a mischievous or pestilent fellow.

Λοιπός, ή, ὄν, remaining, the rest; *τὸ λοιπὸν*, henceforward, thenceforward, as for what remains; from *λείπω*.

ΔΟΤ' Ω, f. σω, to wash, purify. Hence, through the Lat. *ab-luo*, ab-LUTION.

ΔΤ' ΚΟΣ, ου, m. a wolf.

Δυμαίνομαι, f. οὔμαι, to ravage, make havoc; from

ΔΤ' ΜΗ, ης, f. insult, outrage, destruction.

Δυπέω, ὦ, f. ήσω, to grieve, afflict, cause sorrow; from

ΔΤ' ΠΗ, ης, f. sorrow.

ΔΤ' ΧΝΟΣ, ου, m. a lamp, candle. Hence LINK (a torch).

ΔΤ' Ω, f. σω, to loose, dissolve, relax, deliver, dismiss, infringe, violate, destroy, declare lawful. Hence para-LYSIS, or pa-LSY. Akin to LOOSE. See *ἀνά*.

Δωῖς, ἱδος, f. Lois, a woman's name.

Δωτ, indecl. m. Lot.

Μαγδαληνή, ης, f. Magdalenē.

ΜΑΓΤΟΣ, ου, *m.* one of the Magi, a wise man, philosopher; also, in a bad sense, a wizard, sorcerer. Hence **MAGICIAN**.

ΜΑΖΟΨ, ου, *m.* a nipple, the breast. Hence, with a *neg.* **A-MAZONS**, who were fabled to cut off the right breast, in order to discharge their arrows more conveniently.

Μάθετε, 2. *pl.* 2. *aor.* of **μανθάνω**; whence

Μαθητής, ου, *m.* a disciple.

ΜΑΓΝΟΜΑΙ, *f.* **μανοῦμαι**, to be mad. Hence **MANIAC**.

ΜΑΚΑΡ, ος, *m. and f.* happy; hence

Μακάριος, α, ον, happy, blessed.

Μακεδών, όνος, *m.* a Macedonian.

Μακράν, *adv.* far off; from **μακρός**; hence

Μακρόθεν, *adv.* from afar, far off; and

Μακρο-θυμέω, ώ, *f.* ήσω, to be longsuffering, patient, to wait patiently; from **θυμός**; hence

Μακρο-θυμία, ας, *f.* longsuffering, patience, clemency, expectation.

Μακρός, ά, όν, long, far; from **μήκος**.

ΜΑΛΑ, *adv.* (*comp.* **μᾶλλον**, *superl.* **μάλιστα**), exceedingly, very.

Μαλακός, ή, όν, soft, effeminate; from

ΜΑΛΛΑΨΞΩ, *f.* ξω, to soften. Hence, from **μάλαγμα**, softened substance, **AMALGAMATE**.

Μάλιστα, *superl.* of **μάλα**, very much, chiefly, especially.

Μᾶλλον, *comp.* of **μάλα**, more, rather.

ΜΑΜΜΗ, ής, *f.* a grandmother.

ΜΑΝΘΑΝΩ, *f. m.* μαθήσομαι, 2. *aor.* έμαθον (from *οδς.* μαθέω), to learn. Hence **MATHEMATICS**.

Μανία, ας, *f.* madness (hence **MANIAC**); from **μάλνομαι**.

ΜΑ'ΝΝΑ, *indecl. n.* manna.

Μαρτεύομαι, *f. σομαι*, to consult or utter an oracle, to divine; from

ΜΑ'ΝΤΙΣ, *ews, m. and f.* a soothsayer. Hence, with *νεκρός*, necro-MANCY; with *χείρ*, chiro-MANCY, etc.

ΜΑ'ΠΑΓΔΟΣ, *ov, m.* an emerald. See *σμάραγδος*.

ΜΑΡΑΙ'ΝΩ, *f. ανῶ*, to cause to wither; *mid.* to wither, perish. Hence, with *a neg.*, a-MARANTH.

ΜΑ'ΡΓΑΡΟΝ, *ov, n.* a pearl; hence

Μαργαρίτης, *ov, m.* a pearl. Hence the name MARGARET.

Μάρθα, *as, f.* Martha.

Μαρία, *as, f.* Mary.

Μαριάμ, *indecl. f.* Mariam, Mary.

Μάρκος, *ov, m.* Marcus or Mark.

ΜΑΡΜΑΓ'ΡΩ, *f. αρῶ*, to shine.

Μάρμαρον, *ov, n.* MARBLE; from *μάρμαρος*, white, which is from *μαρμαίρω*.

ΜΑ'ΡΤΥΡ or *μάρτυς*, *pos, m. and f.* a witness, MARTYR; hence

Μαρτυρέω, *ῶ, f. ήσω*, to witness, bear witness; *pass.* (sometimes) be well reported of; and

Μαρτυρία, *as, f.* testimony; and

Μαρτύρομαι, *f. οὔμαι*, to call as a witness, protest, solemnly urge.

Μασσάομαι or *μασάομαι*, *ῶμαι, f. ήσομαι*, to chew, masticate, bite (hence MASTICH); from

ΜΑ'ΣΣΩ, *f. ξω*, to bruise, bray in a mortar; also, to wipe.

ΜΑ'ΣΤΙΞ, *γος, f.* a whip, scourge, disease, affliction.

Μαστός, *ov, m.* the mother's breast; from *μαζός*.

Μάταιος, *a, ov*, vain; from

ΜΑ'ΤΗΝ, *adv.* in vain.

Ματθαῖος, *ου*, *m.* Matthew.

Μάχαιρα, *ας*, *f.* a sword; from

ΜΑ'ΧΟΜΑΙ, *f. m.* *μαχῆσομαι* (from *obs. μαχέω*), to fight.

ΜΑ'Ω, *f.* *μάσσομαι*, to desire eagerly, attempt, strive after. See *αὐτόματος*.

Μέ, *acc.* of *ἐγώ*.

Μέγα, *neut.* of *μέγας*; whence

Μεγαλ-αυχέω, *ῶ*, *f.* *ήσω*, to boast, be proud; from *αἰχέω*.

Μεγάλη, *fem.* and *μεγάλου*, *gen. sing.* of *μέγας*; whence

Μεγάλως, *adv.* greatly.

ΜΕ'ΓΑΣ, *μεγάλη*, *μέγα*, *gen. m. and neut. μεγάλου*, *acc. m. μέγαν* (*irreg. comp. μείζων*, *μάσσων*, *irreg. superl. μέγιστος*), great (hence *o-MEGA*, that is the long *ō*; with *θηρίον*, *MEGA-therium*). Hence

Μεγιστᾶνες, *ων*, *m.* great men, lords.

Μεθ', *by apocope*, before an aspirate, for *μετὰ*; whence

Μεθ-ερμηνεύω, *f. σω*, to interpret; from *ἐρμηνεύω*.

Μέθη, *ης*, *f.* drunkenness; from *μέθυ*.

Μεθ-οδεία, *ας*, *f.* artifice, deceit, circumvention; from *μεθοδεύω*, to contrive, which is from *μετὰ* and *ὁδός*.

ΜΕ'ΘΥ, *indecl. n.* wine (hence, with a *neg.*, *a-METHYST*, a stone supposed to preserve from intoxication); hence

Μεθύω, *f. σω*, to be drunken.

Μείζων, *ονος*, *m. and f., n. on*, *comp.* of *μέγας*, greater.

Μεῖναι, *inf. 1. aor.* of *μένω*.

ΜΕΙ'ΡΩ or *μείρομαι*, *f. ἐρῶ*, *perf. p. μέμαρμαι*, to divide, obtain by lot or destiny. From the *perf. mid. ἔμμορα* comes *μόρος*, destiny, death; whence (through the Latin *mors*) **MORTAL**.

ΜΕΛΑΣ, *αινα, αν, gen. μέλανος, -αίνης, -ανος*; black.

Hence, with *χολή*, **MELAN**-choly.

ΜΕΛΕΙ, *f. μελήσει (from obs. μελέω), and perf. m. μέμηλε*, it is a care. Hence

Μελετάω, *ώ, f. ήσω*, to meditate.

ΜΕΛΙΓ, *τος, n. honey (hence Lat. mel, whence, with fluo, to flow, MELLI-fluous)*; hence

Μέλισσα, *ης, f. a bee*; and

Μελίσσιος, *ου, m. and f. belonging to bees or honey*.

Μελλήσετε, *2. pl. 1. fut. and μελλούσης, gen. sing. part. of*

ΜΕΛΛΩ, *f. μελλήσω (from obs. μελλέω)*, to be about, be about to be, hesitate, delay, design.

ΜΕΛΟΣ, *εος, n. a limb, member, song*. Hence, with *ώδῃ*, **MEL**-ody.

Μεμβράνα, *ης, f. parchment*; from the Lat. *membrana*.

Μεμίανται, *3. pl. perf. p. and*

Μεμιασμένοις, *dat. pl. part. perf. p. Att. for μεμιαμμένοις*.

Μεμνημένον, *acc. part. perf. p. of μνήνυμι*.

ΜΕΜΦΟΜΑΙ, *f. ψομαι*, to complain, blame.

ΜΕΝ, *conj. followed by δέ, indeed, it is true, firstly; μενούν or μέν ούν, then indeed; μενούνγε, yea or nay rather*.

ΜΕΝΩ, *f. ώ, to remain, await, abide, dwell*.

Μέρη, *pl. contr. of μέρος*.

ΜΕΡΙΜΝΑ, *ης, f. care, anxiety*. Hence

Μεριμνάω, *ώ, f. ήσω*, to take thought for, care for, be anxious for.

Μερίς, *ιδος, f. a part, portion*; from *μέλω*.

Μερισμός, *ού, m. separation, distribution*; from

Μέρος, *εος, n. a part, portion, course, piece, connexion, craft*; from *μέλω*.

Μεσο-νύκτιον, ου, *n.* midnight; from νύξ and

ΜΕΣΟΣ, η, *ον*, middle. Hence, with ποταμός, **MESO-**potamia, the country between the Euphrates and the Tigris.

ΜΕΣΤΟΣ, ἡ, *ὄν*, full; hence

Μεστόω, ὦ, *f.* ἴσω, to fill.

Μετ', *by apocope for*

ΜΕΤΑ, *prep., with a gen.* with, in aid of, by means of, against; among, towards; *with an acc.* after, behind, within. *In composition it frequently signifies change.*

Hence many words beginning with **META-**, **MET-** or **METH-**; as, with φέρω, **META-**phor.

Μετα-βαίνω, to pass on, remove, depart.

Μετα-βάλλω, to change.

Μετ-άγω, to lead from one place to another, turn round; from μετὰ and ἄγω.

Μετα-δίδωμι, to share, impart, contribute, bestow.

Μετα-κινέω, to remove, change; *mid.* to fall away from, waver.

Μετα-λαμβάνω, to partake of, obtain.

Μετα-νοέω, ὦ, *f.* ἴσω, to change the mind, repent, feel remorse; from νόος.

Μεταξύ, *adv. and prep.* between, meanwhile; from μετά.

Μετα-τίθημι, to transfer, go from one place to another, pervert, abuse, change.

Μετ-έβη, 3. *sing.* 2. *aor.* of μετα-βαίνω.

Μετεωρίζω, *f.* σω, to be elevated or elated; *mid.* to be in a state of suspense or fluctuation; from

ΜΕΤΕΩΡΟΣ, ου, *m. and f.* aloft. Hence **METEOR.**

Μέτ-οχος, ου, *m.* a participator, partner; from μετὰ, *with*, and ἔχω.

Μετρέω, ὦ, *f.* ἴσω, to measure; from

ΜΕΤΡΟΝ, ου, *n.* a measure. Hence **METRE**; with γῆ, geo-METRY; with σὺν, sym-METRY; also other words of that termination.

Μέτωπον, ου, *n.* the forehead; from ὤψ.

ΜΕΧΡΙ, *adv.* until, unto; see ἄχρι.

ΜΗ, *adv.* not, no, lest, whether? μή-γε, if not indeed, but truly, otherwise; μη-δὲ, neither, nor, not even; ἐὰν μή, except, but; οὐ μή, in no wise.

Μηδ-αμῶς, *adv.* by no means, not so; from μηδὲ and ἀμῶς.

Μηδ-εἰς, **μηδεμία**, **μηδέν**, etc., as εἰς, no one, none, no, nothing; from μηδὲ and εἰς.

Μηδέ-πω, *adv.* not yet; compounded of μηδὲ and the enclitic πῶ.

Μη-κ-έτι, *adv.* no longer, no more, from μή and ἔτι; κ being inserted to prevent an hiatus, as in the formation of οὐ-κ-έτι, from οὐ and ἔτι.

ΜΗΚΟΣ, εος, *n.* length; hence

Μηκύνω, *f.* ὦ, to lengthen; *mid.* to grow.

ΜΗΔΟΝ, ου, *n.* a sheep; hence

Μηλωτή, ἡς, *f.* a sheepskin.

ΜΗΝ, ὅς, *m.* a month, the day of the new moon. Akin to MOON and MONTH.

ΜΗΝ or ἦ μὴν, *conj.* verily.

ΜΗΝΤΩ, *f.* σω, to indicate, shew, signify, declare.

Μή-ποτε, *adv.* never, lest, lest at any time, lest by any means, whether at all?

ΜΗΡΟΣ, οὔ, *m.* a thigh.

Μή-τε, *conj.* neither, nor.

ΜΗΤΗΡ, μητέρος, and by *sync.* μητρὸς, a mother.

Hence, with πόλις, **ΜΕΤΡΟ**-polis. Akin to **MOTHER**.

Μή-τι, *adv.* whether at all? is it not? from

Μή-τις, *interrog. pron.* whether (does, or is,) any one?
from τίς.

Μητρὸς, *gen. of μήτηρ*.

Μία, *fem. and μιᾷ, dat. fem. of εἷς*.

ΜΙΑΙΝΩ, *f. ανῶ*, to pollute; hence

Μιασμὸς, οὐ, *m.* pollution, impurity. Hence **ΜΙΑΣΜΑ**.

Μίγμα, τος, *n.* mixture; from

ΜΙΓΝΤΜΙ, *f. μίξω*; 2. *aor. ἐμίγον* (from *obs. μύγω*),
to mix.

ΜΙΚΡΟ΄Σ, ἃ, ὄν (*irreg. comp. ἥσσω*, μέλων; *irreg. superl.*

ἥκιστος, μείστος), little. Hence, with σκοπέω,

MICRO-scope; with κόσμος, **MICRO**-cosm; hence

also **o-MICRON**, i. e. the short ὀ.

Μίλιον, ου, *n.* a mile, from the Lat. *milliare*.

ΜΙΜΕ΄ΟΑΙ, οὔμαι, *fut. ἥσομαι*, to imitate. Hence

MIMIC; with πᾶς, panto-**MIME**.

Μισέω, ὦ, *f. ἥσω*, to hate; from μῖσος.

ΜΙΣΘΟ΄Σ, οὐ, *m.* hire, wages, reward.

ΜΓΣΟΣ, εος, *n.* hatred. Hence, with ἄνθρωπος, **MIS**-
anthropy.

ΜΝΑ΄, ἄς, *contr. for μνάα, as, f. a mina*, an Athenian
coin containing 100 drachmæ, and equivalent to
£3 4s. 7d.; or, according to others, £4 1s. 3d. sterl.,
according as the δραχμὴ is valued at 7½d. or 9½d.

ΜΝΑ΄ΟΜΑΙ, ὦμαι, *f. ἥσομαι*, 1. *aor. p. ἐμνήσθην, perf.*
p. μέμνημαι, to remember, also to seek in marriage,
have a desire for. Hence, with *a neg.* a-**MNESTY**;
hence

Μνήμα, *τος, n.* a tomb, sepulchre; and

Μνημεῖον, *ου, n.* a sepulchre; and

Μνημονεύω, *φ. σω*, to remember, mention.

Μνηστευθεῖσα, *part. fem. 1. aor. pass. of*

Μνηστεύω, *φ. σω*, to woo, to ask in marriage; *pass.* to be betrothed or espoused; from *μνάομαι*.

Μόγῃς, *adv.* with difficulty, scarcely; from

ΜΟΓΟΣ or **μόλος**, *ου, m.* labour, sorrow.

Μοι, *encl. dat. of ἐγώ*.

Μοιχαλῖς, *δος, f.* an adulteress, adultery; also, *adjectively*, adulterous, faithless; and

Μοιχεύω, *φ. σω*, to commit adultery; from

ΜΟΙΧΟΣ, *ου, m.* an adulterer.

Μόλῃς, *adv.* with difficulty, scarcely; *see* *μόγῃς*.

ΜΟΛΥΝΩ, *φ. ω*, to pollute, defile, contaminate.

Μόνον, *adv.* only; from

ΜΟΝΟΣ, *η, ου, on*, alone, only. Hence **MONK**, **MONASTERY** (by corruption, **MINSTER**); with *ἀρχή*, **MONARCH**; with *πωλέω*, **MONO-poly**; with *γράφω*, **MONO-gram**; also many other words beginning with **MONO-**.

ΜΟΡΦΗ, *ης, f.* form. Hence **meta-MORPHOSIS**.

ΜΟΨΧΟΣ, *ου, m. and f.* a calf.

Μοῦ, *enclitic, gen. of ἐγώ*.

ΜΟΥΣΑ, *ης, f.* a song, a **MUSE**, **MUSIC**; hence

Μουσικός, *ω, m. and f. or η, ον*, musical; also, *substantively*, a musician.

ΜΟΧΘΟΣ, *ου, m.* labour, travail, painfulness.

ΜΥΕΛΟΣ, *ου, m.* marrow.

ΜΥΘΟΣ, *ου, m.* word, speech, tradition, fable. Hence **MYTH**; with *λόγος*, **MYTHO-logy**.

ΜΤΚΑ'Ν, ᾠ, *f.* ἴσω, to low or bellow.

ΜΤΚΤΗ'Ρ, ος, *m.* a nostril; hence

Μυκτηρίζω, *f.* σω, to sneer, deride, turn up the nose at.

ΜΤ'ΔΗ, ης, *f.* a mill; hence

Μύλος, ου, *m.* a mill, millstone; and

Μύλων, ωνος, a millhouse.

ΜΥΡΙΟΣ, ου, *m. and f.* infinite (hence **MYRIAD**); hence

Μύριοι, αι, α, ten thousand.

ΜΥΡΟΝ, ου, *n.* a fragrant ointment, made with juice from the tree which produces **MYRRH**.

ΜΥ'Ν, *f.* σω, to shut, compress. Hence **μνέω**, to initiate; whence **MYSTERY**.

ΜΩ'ΔΩΨ, πος, *m.* a weal, arising from the stroke of a whip, stripe; bruise, wound, anguish.

Μωμάομαι, ᾠμαι; or **μωμέομαι**, οὔμαι, *f.* ἴσομαι, to censure; from

ΜΩ'ΜΟΣ, ου, *m.* a spot, blemish, infamy, blame, abuse, derision. Hence **MOMUS**, the name of a heathen deity.

Μωρία, ας, *f.* folly; from

ΜΩΡΟ'Σ, ἂ, ὄν, foolish, insipid.

Μωσεὺς or **Μωϋσεὺς**, ἑως, or **Μωσῆς**, or **Μωυσῆς**, οὗ, *m.* Moses.

Ναζωραῖος, ου, *m.* a Nazarene.

ΝΑΓ', *adv.* yea, truly.

ΝΑΟ'Σ, οὔ, *m.* a temple.

ΝΑ'ΡΔΟΣ, ου, *f.* spikenard, oil of spikenard.

ΝΑ'ΡΚΗ, ης, *f.* numbness, torpor, the torpedo, cramp-fish or electric eel, gymnotus. Hence **NARCOTIC**.

Ναυ-αγέω, ὦ, *f.* ἤσω, to make or suffer shipwreck; from ἄγνυμι, to break, and

ΝΑΥ'Σ, ναὺς, *acc.* ναῦν, a ship. Hence NAUSEA, properly sea-sickness; also NAUTICAL, NAVY.

Νεανίας, ου, *m.* a young man; and

Νεανίσκος, ου, *m.* a youth; from νέος.

ΝΕΓΚΟΣ, εος, *n.* quarrelling, contention.

ΝΕΚΡΟ'Σ, ἀ, ὄν, dead. Hence, with μάντις, NECROMANCY; with πόλις, NECRO-polis.

ΝΕ'ΜΩ, *f.* ὦ, to distribute, assign, possess, cultivate, feed, administer, rule. Hence NEMESIS, the heathen goddess of Retribution.

ΝΕΟΣ, α, ου, new, young. Hence, with λόγος, NEOlogy; with φυτόν, a plant, NEO-phyte.

ΝΕΟΣΣΟ'Σ, οῦ, *m.* the young of birds, a chicken.

ΝΕΤ'Ω, *f.* σω, to nod, assent.

Νεφέλη, ης, *f.* a cloud; from

ΝΕ'ΦΟΣ, εος, *n.* a cloud, multitude.

ΝΕΦΡΟ'Σ, οῦ, *m.* a kidney; *pl.* the reins, secret thoughts or desires.

ΝΕ'Ω, *f.* ἤσω and εὔσω, to swim, go, spin, heap up.

Νεώτεροι, *pl. comp. of νέος.*

ΝΗ', *adv. used in affirmative oaths, by. In composition,* not.

Νήθω, *f.* σω, to spin; from νέω.

ΝΗΠΙΟΣ, ου, *m.* an infant; *adj.* ignorant.

ΝΗ'ΣΟΣ, ου, *m.* an island. Hence, with πολλύς, POLYNESIA; hence also Pelopon-NESUS, the island or peninsula of *Pelops*.

Νηστεία, ας, *f.* fasting, a fast; from

ΝΗΣΤΙΣ, *εως*, *m. and f.* hungry; probably from *νή* and *ἐσθίω*; hence

Νηστεύω, *f. σω*, to fast.

ΝΗΦΩ, *f. ψω*, to be sober.

ΝΙΚΑΨΩ, *ω*, *f. ήσω*, to conquer. Hence, with *λαός*, NICO-las (less properly *Nicholas*); i. e. *the victory of the people*.

Νικόδημος, *ου*, *m.* Nicodemus.

Νίκος, *εως*, *n.* victory; from *νικάω*.

ΝΙΠΤΩ, *f. ψω*, to wash the hands or other parts of the body.

ΝΟΨΩ, *ου*, *m. and f.* spurious; *subst.* a bastard.

Νομή, *ης*, *f.* pasturing, pasture, enjoyment, waste; from *νέμω*. Hence **NOMADIC**, i. e. wandering about for pasture.

Νομικός, *ή*, *ον*, legal; *subst.* a lawyer, interpreter of the law; and

Νομίμως, *adv.* legally; from

ΝΟΜΟΣ, *ου*, *m.* law. Hence, with *δεύτερος*, **deuteronomy**; with *ἀστήρ*, **astro-nomy**; hence also several other words of that ending.

ΝΟΨΩ, *ου*, *contr.* *νοῦς*, *νοῦ*, the mind, spirit, meaning, intention.

ΝΟΣΟΣ, *ου*, *f.* disease. Hence, with *λόγος*, **noso-logy**, the classification of diseases.

Νοσσιὰ, *ας*, *f.* a brood; from *νέος*.

ΝΟΨΩ, *adv.* apart; hence

Νοσφίζομαι, *f. σομαι*, to isolate or set apart, remove; *mid.* purloin, keep back for oneself, retain unlawfully.

ΝΟΤΟΣ, *ου*, *m.* the southwind, the south.

Νουθετέω, *ω*, *f. ήσω*, to admonish; from *τιθημι* and

Noûs, see *νοός*.

Νυκτός, *gen. of νύξ*.

ΝΥΜΦΗ, *ης, f.* a bride, daughter-in-law, *NYMPH*;
hence

Νυμφίος, *ου, m.* a bridegroom.

ΝΥΝ, *adv.* now.

ΝΥΞ, *κτός, f.* night. Hence, through the Latin *nox*,
NOCTURNAL. Akin to *NIGHT*.

ΝΥΣΤΑΪΖΩ, *σω and ξω*, to slumber, be drowsy.

ΝΥΤΤΩ or *νύσσω*, *f. ξω*, to prick, pierce.

Νυχθήμερον, *adv.* a night and a day, 24 hours; from
νύξ and *ήμερα*.

Νῶε, *indecl. m.* Noah.

ΝΩΘΗΣ, *έος, m. and f.* slow, sluggish; hence

Νωθρός, *ά, όν*, tardy, sluggish.

ΝΩΤΟΣ, *ου, m.* the back.

Ξενία, *ας, f.* hospitality, a lodging; from

ΞΕΝΟΣ, *η, ου*, foreign, strange; *subst.* a stranger, guest,
host. Hence the *Eu-XINE*, a tempestuous sea, from
εὖ, by euphemismus.

Ξέστης, *ου, m.* a Roman measure of a pint and a half, a
pitcher, pot, from the Lat. *sextarius*, which is from
sextus, sixth, being the sixth part of another measure.

ΞΕΩ, *f. έσω*, to scrape, polish.

Ξηράνω, *f. ανώ*, to dry, dry up; *mid.* to wither; from

ΞΗΡΟΣ, *ά, όν*, dry, withered.

Ξύλινος, *η, ου*, wooden; from

ΞΥΛΟΝ, *ου, n.* wood, a staff, a tree.

Ξυδάω, *ώ, f. ήσω*, to cut off the hair, shave; from *ξέω*
or *ξύω*.

Ὅ, ἡ, τὸ; ὁ and τὸ form their oblique cases, as if from
τὸς and τὸν, except the *nom. plur. οἱ*. The. See ἡ.
ὅ, *neut. of ὅς*.

ὄγδοος, ἡ, *ον*, eighth; from ὀκτώ.

ὄΓΚΟΣ, *ου, m.* a swelling, pride, weight, encumbrance.

Ὅ-δε, ἡ-δε, τό-δε, *declined like the art. ὁ, ἡ, τὸ*; this, that,
he, such a one.

Ὅδ-ηγέω, ὦ, *f. ἡσω*, to lead, teach; and

Ὅδ-ηγὸς, οὖ, *m.* a leader, teacher, guide; from ὁδὸς and
ἡγέομαι.

Ὅδοι-πορία, *ας, f.* journeying, travel; from πορεύομαι
and

Ὅδο'ς, οὖ, *m.* a way, road, journey, manner of thinking
or of life. Hence *syn-OD*, *met-HOD*.

Ὅδοι'ς, ὄντος, *m.* a tooth. Hence, with λόγος,
ODONTO-logy; through the Latin *dens*, DENTIST.
Akin to TOOTH, *v* of the genitive being dropped.

Ὅδυνάω, ὦ, *f. ἡσω*, to afflict; *mid.* to be in pain or sor-
row; from

Ὅδ'τ'NH, *ης, f.* pain, sorrow. Hence, with *a* or *αν*, *neg.*
an-ODYNE.

Ὅδυρμὸς, οὖ, *m.* lamentation, wailing, mourning; from

Ὅδ'τ'POMAI, οὖμαι, *defect.* to lament.

ὌζΩ, *f.* ὀξέσω or ὀξήσω (from *obs. ὀξέω*), *perf. m.* ὦδα,
to smell, emit a bad smell. Hence, through the
Latin *odor*, ODOUR.

Ὅθεν, *adv.* whence; from ὅς and θέν, *an enclitic particle*
indicating motion from.

Ὅθο'NH, *ης, f.* a piece of linen cloth, a sail; hence

Ὅθόνιον, *ου, dimin.* a little piece of cloth, a bandage.

Οἱ, *plur. of ὁ*; but οἷ, *pl. of ὅς*.

Οἷα, *fem.*, but *οἷα*, *neut. plur.*, of *οἶος*, the *a* being long in the *fem.* but short in the *neut.*

ΟΓΓΩ or *οὐγγῖω*, *f.* *οἶζω*, to open.

Οἶδα, *perf. m.* of *εἶδω*.

Οἰκέτης, *ου*, *m.* an inhabitant of the house, a domestic, a slave; and

Οἰκητήριον, *ου*, *n.* a dwelling, habitation, mansion; and

Οἰκία, *ας*, *f.* habitation, a house, household, the servants; from *οἶκος*; whence

Οἰκο-δομέω, *ῶ*, *f.* *ἥσω*, to build a house, edify, embolden; from *δέμω*.

Οἰκο-νομία, *ας*, *f.* management, dispensation, administration, stewardship; from *νέμω* and

ΟΓΚΟΣ, *ου*, *m.* a house. Hence, with *νόμος*, *ÆCONOMY*; with *διὰ*, *διοικέω*, to keep house, regulate, whence *DIOCESE*. Hence also, through the Latin *parochia*, corrupted from *paroecia*, *i.e.* *παρ-οικία*, *PAROCHIAL*, *PARISH*.

Οἰκτιρμός, *οὔ*, *m.* pity, commiseration, mercy; from

ΟΓΚΤΟΣ, *ου*, *m.* pity.

Οἶμαι, *contr.* for *οἶομαι*, to think, suppose; from *οἶω*.

ΟΓΜΗ, *ης*, *f.* a way, path. Hence *pro-EM*.

ΟΙΝΟΣ, *ου*, wine. Hence, by prefixing the *digamma*, the Latin *vinum*, *WINE*; hence

Οἶνο-φλυγία, *ας*, *f.* being heated with wine, drunkenness; from *φλύζω*. (*See φλέω*.)

Οἶομαι, 2. *sing.* *οἶει*, *Att. f. m.* *οἶησομαι* (from *obs. οἶεω*), to think; from *οἶω*.

ΟΙΟΣ, *α*, *ον*, such as, what, what manner of, as if, as.

ΟΙΧΟΜΑΙ, *f. m.* *οιχήσομαι* (from *obs. οἰχέω*), to go.

ΟΓΩ, *f. σω*, to bear, convey, think; hence *οἶσω*, *the fut. of φέρω*.

Ὀκνέω, ὦ, *f. ήσω*, to be indolent, delay, be loth, hesitate; from *δκνος*.

ὈΚΕ' ΑΛΛΩ or κέλλω, *f. κέλσω*, to call, arrive in port, move, run quickly.

Ὀκηρὸς, ἀ, ὄν, sluggish, indolent, tedious, troublesome; from

ὈΚΝΟΣ, *ου, m.* aversion to labour, sluggishness, fear.

ὈΚΤΩ', *indecl.* eight. Hence, with *γωνία*, OCTA-gon.

Akin to EIGHT.

Ὀλεθρος, *ου, m.* destruction, perdition; from *δλλυμι*.

Ὀλέσθαι, *inf. 2. aor. m. of δλλυμι*.

Ὀλγό-πιστος, *ου, m. and f.* of little faith; from *πίστις* and

ὈΛΙΓΟΣ, *η, ον (irreg. comp. ὀλίγιστερος, ὀλίγων, irreg. superl. ὀλίγιςτος)*, few, little, short. Hence, with *ἀρχή*, OLIG-archy.

Ὀλγ-ωρέω, ὦ, *f. ήσω*, to neglect, despise, slight, disregard; from *ὀλίγος* and *ῥα*.

ὈΛΑΤΜΙ, *f. ὀλέσω*, 2. *aor. ὠλόμην* (from *obs. ὀλέω*), to destroy; *mid.* to perish; hence AP-OLLYON (Rev. ix. 11), the *Destroyer*.

ὈΛΟΑΥΖΩ, *f. σω*, to howl, yell, bewail.

ὈΛΟΣ, *η, ον*, the whole, all. Hence, with *καίω*, HOLO-caust; with *κατὰ*, cat-HOLIC.

ὈΑΤΝΘΟΣ, *ου, m.* an unripe fig.

ὈΜΒΡΟΣ, *ου, m.* heavy rain.

Ὀμιλέω, ὦ, *f. ήσω*, to associate, converse with; and

Ὀμιλία, *ας, f.* intercourse, discourse; from

ὈΜΙΛΟΣ, *ου, m.* a company, crowd. Hence HOMILY.

ὈΜΝΤ'Ω or **ὀμνυμι**, *f.* **ὀμόσω** (from *obs.* **ὀμόω**), to swear, swear by.

Ὀμο-θυμαδόν, *adv.* with one accord; from **θυμός** and **ὀμός**, **Ὀμοία**, *fem.*, but **ὁμοια**, *neut. plur.*, of **ὁμοιος**, the *a* being long in the *fem.*, but short in the *neut.*

Ὀμοιάζω, *f.* **σω**, to be like, resemble; and

Ὀμοιος, *a, on*, like (hence, with **πάθος**, suffering, from **πάσχω**, HOMŒO-pathy); and

Ὀμοιάω, **ῶ**, *f.* **ώσω**, to liken; from

ὈΜΟ'Σ, **οὔ**, *m. and f.* like. Hence, with **γένος**, HOMOGeneous. From **ὀμός** also comes **ὀμαλός**, *level*; whence, with *a* or *an*, *neg.*, an-OMALOUS.

Ὀμόσῃς, 1. *aor. subj.* of **ὀμνυμι**.

Ὀμως, *adv.* at the same time, yet, still, although, also; from **ὀμός**.

Ὀναίμην, 2. *aor. opt.* of **ὄνημι**.

ὈΝΑΡ, *indecl.*, or making *gen.* **ὀνείρατος**, *n.* a dream.

ὈΝΕΙΔΟΣ, **εὖς**, *n.* reproach, ill-fame; also sometimes, fame, in a good sense; hence

Ὀνειδισμός, **οὔ**, *m.* censure, rebuke, abuse.

ὈΝΗΜΙ, **ὀνίμημι** or **ὀνάω**, *f.* **ήσω**, to help, avail, profit, have joy.

Ὀνικὸς, **ή, ὄν**, of an ass; hence **μύλος ὀνικὸς**, a millstone turned by an ass, an upper millstone; from **ὄνος**.

ὈΝΟΜΑ or **ὄνυμα**, **τος**, *n.* a name; hence, with *a*, *neg.*, an-ONYMOUS.

ὈΝΟΣ, **ου**, *m.* an ass.

Ὀντος, *gen.*, and **όντες**, *plur.* of **ὄν**.

ὈΝΤ'Ε, **χος**, *m.* a nail, a hoof. Hence, from its colour, the ONYX stone.

Ὀξος, **εὖς**, *contr.* **ους**, *n.* vinegar, sour wine; from

ὌΞΥΣ, *ελα, ὀ, sharp, swift.* Hence, with γεννάω, OXY-gen; with παρὰ, par-OXYSM.

ὍΠΗ, *ἥς, f. a hole, window, cavern, cavity.*

Ὅπισθεν, *adv. from behind, behind, after; from*

Ὅπι' ΣΩ, *adv. behind, after, backwards.*

ὍΠΛΟΝ, *ου, n. arms, armour, weapons, instruments.*

Hence, with πᾶς, pan-OLY.

Ὅ-που, *adv. where, whither, whereas; from δς and ποῦ.*

Ὅπτανόμενος, *part. of ὀπτάνομαι or ὀπτομαι.*

ὍΠΤΑΩ, *ῶ, f. ἥσω, to roast, scorch.*

ὍΠΤΟΜΑΙ or ὀπτάνομαι, *f. m. ὀψομαι, 2. sing. f. m. ὀφει, Att. to see, look to, appear, understand, show, enjoy.* Hence OPTICS.

Ὅπτως, *ἡ, ὄν, roasted or broiled; from ὀπτάω.*

ὍΠΝΡΑ, *ας, f. autumn, autumnal fruits.*

Ὅ-πως, *adv., with ind. how; with subj. in order that, so that, that; from δς and πῶς.*

Ὅρασις, *εως, f. sight, a vision; from*

ὍΡΑΩ, *f. ἄσω, perf. Att. ἑώρακα, to see, discern, perceive.* Hence, with πᾶς, pan-ORAMA.

ὍΡΓΗ, *ἥς, f. rage, wrath (hence ORGIES); hence*

Ὅργίζω, *f. σω, to provoke to wrath; mid. to be indignant, angry, enraged.*

ὍΡΙΤΙΑ, *ἄς, f. a fathom.*

ὍΡΕΤΟΜΑΙ, *f. ξομαι, to stretch out for, to reach forward to, desire earnestly.*

Ὅρέων, *gen. pl. of ὄρος.*

Ὅρθο' Σ, *ἡ, ὄν, right, straight, upright.* Hence, with γράφω, ORTHO-graphy; with δόξα, ORTHO-dox.

ὍρθροΣ, *ου, m. morning, dawn, daybreak, early in the morning.*

ὀρίζω, *f. σω*, to limit, determine, ordain, decree (hence HORIZON, the *termination* of our view; and, with ἀπὸ, ap-HORISM, a definition or fixed and *limited* rule or principle); from ὅρος, whence

ὄριον, *ov, n.* a boundary, limit, end.

ὄρκος, *ov, m.* an oath, vow, adjuration. Hence EX-ORCISE.

ὄρμη, ἥς, *f.* impulse, rushing, inclination.

ὄρμος, *ov, m.* a necklace, a station for ships, place for mooring ships, harbour.

ὄρνις, θος, *m. or f.* a bird, hen. Hence, with λόγος, ORNITHO-logy.

ὄρος, εος, *contr. ους, n.* a mountain. Hence OREADES, mountain nymphs.

ὄρος, *ov, m.* a limit or boundary.

ὀρύσσειν or τρω, *f. ξω*, to dig.

ὀρφανός, οὔ, *m. and f., or ἡ, δν*, bereaved, desolate, orphaned; *subst.* an ORPHAN, a ward.

ὀρχέομαι, οὔμαι, *fut. ἥσομαι*, to dance. Hence ORCHESTRA.

ὀρν, *f. ὦ*, to excite.

ὅς, ἡ, δ, *relative pron.* who, which. Οὗς μὲν—Οὗς δὲ some—others.

ὅσιος, *a, ov*, holy, sacred.

ὀσμή, ἥς, *f.* smell, odour, savour; from ὀσφραίνομαι.

ὅσος, ἡ, *ov*, as many as, as much as, (after τοσοῦτος) as, how great, how much, how many, *both interrog. and indef.*; whosoever, whatsoever, how many soever.

ὅστέον, *ov, n.* a bone. Hence OSTEO-logy.

ὅς-τις, ἥτις, ὅτι, *declined like δς and τίς combined*; whoever, whatever, who, which, that, he that, what.

Ὀστράκινος, η, ον, earthen, made of earthenware; from
ὈΣΤΡΑΚΟΝ, ου, n. an earthen vessel, tile, tablet for
voting. Hence OSTRACISM.

ὈΣΦΡΑΓΙΝΟΜΑΙ, *f. m.* ανούμαι or οσφράδομαι, ὤμαι,
f. m. ἴσομαι, to smell; hence

Ὀσφρησις, εως, *f.* smelling, smell.

ὈΣΦΥΣ, ύος, *f.* the loins.

Ὅτ-αν, *adv.* when, whenever; from ἄν and

ὍΤΕ, *adv.* when.

Ὅτι, *conj.* that, in order that, how, because, since; from
the *neuter* of ὄστις.

ὈΤΡΥΝΩ, *f.* ὦ, to excite, rouse, incite, instigate, urge.

Ὅτου, *Att. for* οὐτινος, *gen. of* ὄστις; also used as an *adv.*
how long, while.

Οἷ, *adv.* before a consonant, οὐκ before a vowel not aspi-
rated, οὐχ before an aspirated vowel, no, not.

Οἷ, *gen., defective pronoun*; οἷ, *dat.*; ἐ, *acc.* of himself.
(See ἐαυτοῦ.)

Οὗ, *adv.* in what [place], where, whither, from ὅς. It is
an elliptical expression, τόπου being understood.

ΟἷΑ, ha! an exclamation of derision.

ΟἷΑΙ, *interj.* alas! woe, woe's me!

Οὐ-δὲ, *conj.* neither, nor, not even; hence

Οὐδ-εις, οὐδεμία, οὐδὲν, *gen.* οὐδενός, etc., like εἷς. No
one, no, none, nothing; from εἷς.

Οὐ-δέ-ποτε, *adv.* never.

Οὐκ, see οὐ.

ΟἷΝ, *conj.* therefore, then.

Οὐ-πω, *adv.* not yet.

ΟἷΡΑ, ἄς, *f.* a tail. Hence, with κύων, cynos-URE,
the Lesser Bear or Tail of the Dog. (See ἄρκτος.)

Οὐρανόθεν, *adv.* from heaven; from *θεν*, signifying *motion from*, and

ΟΥΡΑΝΟΣ, *οὔ*, *m.* heaven. Hence the name of the planet URANUS.

ΟΥΡΟΣ, *ου*, *m.* a prosperous wind, good fortune; also, a guard.

ΟΥΣ, *ὥτος* or *οὐας*, *gen.* οὐατος, *n.* an ear.

Οὐς, *acc. pl.* of *ὤς*.

Οὔσης, *gen. fem.* of *ὤν*.

Οὐ-τε, *conj.* neither, nor, not even.

ΟΥΤΟΣ, *αὕτη*, *τούτο*; *οὗτος* and *τούτο* form their oblique cases as if from *τούτος* and *τούτον*, but the *nom. plur. masc.* *οὔτοι* is formed regularly, and the *neut. plur.* is *ταῦτα*. This, he, the same; hence

Οὕτω or *οὕτως*, *adv.* thus, so.

Οὐχί, an emphatic form of *οὐ*, not, is it not?

Ὁφειλέτης, *ου*, *m.* a debtor; from

ὉΦΕΙΛΩ, *f.* ὀφειλήσω (from *ὀβς.* ὀφειλέω), I owe, I ought, I must, to be guilty, be a debtor.

ὉΦΕΛΛΩ, *f.* ἐλῶ, to increase, assist.

Ὁφελον, *2. aor.* (*Ion.* for ὤφελον) of ὀφείλω, I would. It is used with *ὥς* in the sense of *would that!*

Ὁφελος, *eos*, *contr.* οὐς, *n.* profit; from ὀφέλλω.

Ὁφθαλμός, *οὔ*, *m.* an eye; from ὀπτομαι. Hence OPTHALMIC.

ὉΦΙΣ, *εως*, *m.* a serpent.

ὉΦΡΥΣ, *ύος*, *f.* the eyebrow, top of a precipice.

ὉΧΘΕΩ, *ὦ*, *f.* ἤσω, to be indignant.

ὉΧΛΟΣ, *ου*, *m.* a multitude. Hence, with *κρατέω*, OCHLO-cracy.

Ὁχύρωμα, *τος*, *n.* a fortification; from ὀχυρόω, to fortify, which is from ὀχυρος.

ὉΨΕ, *adv.* late in the evening, late. Hence, with *μανθάνω*, OPSI-mathy.

Ὁψεσθε, 2. *pl.* 1. *fut. m.* of *ἵπτομαι*.

Ὁψία, *ας*, *f.* the evening; from *ὀψέ*.

Ὁψις, *εως*, *f.* the countenance, face, appearance; from *ἵπτομαι*.

ὍΨΟΝ, *ου*, *n.* whatever is eaten with bread as a relish.

Ὅψονται, 3. *pl.* 1. *f. m.* of *ἵπτομαι*.

Ὅψώνιον, *ου*, *m.* whatever is bought to be eaten with bread, anything taken as a relish with bread; also, the pay of soldiers to purchase provisions, recompense, wages; from *ἵπον* and *ώνέομαι*.

Παγίς, *δος*, *f.* a snare, springe, artifice; from *πῆγνυμι*, to fix, lay or set, in the ground or elsewhere.

Παθεῖν, 2. *usr. inf.* of *πάσχω*.

Παιδάριον, *ου*, *n.* a little child; and

Παιδεία, *ας*, *f.* education, discipline, chastisement (hence, with *κύκλος*, cyclo-PÆDIA); and

Παιδίον, *ου*, *n.* a child; and

Παιδίσκη, *ης*, *f.* a damsel; from

ΠΑΓΞ, *δος*, *acc.* *παῖδα* or *παῖν*, *m.* or *f.* a child, servant.

Hence, with *ἄγω*, PÆD-agogue.

ΠΑΓΩ, *f.* *σω*, to strike, smite.

ΠΑΛΑΙ, *adv.* formerly, long since, of old time; hence

Παλαιός, *α, ὄν*, ancient. Hence, with *λόγος*, PALÆO-logy.

Πάλη, *ης*, *f.* wrestling; from *πάλλω*.

ΠΑΛΙΝ, *adv.* again, on the contrary. Hence, with *φδῆ*, PALIN-odia.

ΠΑΛΛΩ, *αλῶ*, to vibrate, brandish, toss, shake.

Πᾶν, *neut.* of *πᾶς*; whence

Παν-δοχείον, ου, *n.* an inn (that *receives all* comers); from δέχομαι.

Παν-ήγυρις, δος, *f.* a general assembly, congregation; from πᾶς and ἄγυρις. Hence **PANEGYRIC**.

Πανουργία, ας, *f.* cunning, guile, craft, artifice, wiles; from ἔργον and πᾶς.

Παντό-θεν, *adv.* from every direction, from all quarters, in all directions; from πᾶς and θέν or θέ, indicating *motion from*.

Παντο-κράτωρ, ορος, *m.* a universal governor, the Almighty; from πᾶς and κράτος.

Παντός, *gen. of πᾶς*; whence

Πάντοτε, *adv.* always; and

Πάντων, *gen. pl.*

ΠΑΡΑ', or *before a vowel παρ'*, *prep. with a gen.* of, from; *with a dat.* with, among, before, at, by; *with an acc.* at, above, against, near to, on account of, besides, by, between, beyond, excepting. *In comp. it generally signifies*, beyond, besides, with. Hence many words beginning with **PARA-** and **PAR-**; as, with ἐν and τίθημι, **PAR-**enthesis, with γράφω, **PARA-**graph.

Παρα-βολή, ῆς, *f.* a comparison, similitude, symbol, **PARABLE**; from βάλλω.

Παρ-αγγέλλω, to announce, communicate, charge, entreat.

Παρ-γίνομαι, to come, come upon, return.

Παρ-άγω, to lead along; *mid.* to disappear, pass by, pass away, perish; from παρὰ and ἄγω.

ΠΑΡΑ' ΔΕΙΞΟΣ, ου, *m.* a park, forest, garden, **PARADISE**.

Παρα-δίδωμι or **παραδιδόω**, to give up, deliver, betray, abandon, commit, commend, yield, teach; *mid.* to give up oneself to; hence

Παρ-αιτέομαι, to depreciate, pray to be delivered from, excuse, refuse, dislike, shun; from *αίτέω*.

Παρα-καλέω, to ask, beseech, pray, exhort, counsel, advocate, comfort. Hence *PARACLETE*, the Comforter.

Παρα-καλύπτω, to veil, hide.

Παρα-κληθῆναι, *inf.* 1. *aor. p.* of *παρακαλέω*; whence

Παρά-κλησις, *εως*, *f.* invitation, exhortation, persuasion, entreaty, assistance, consolation.

Παρα-λαμβάνω, to take, receive, engage in, learn, seize.

Παρα-λέγομαι, to sail near.

Παρ-άλιος, *ου*, *m. and f.* near the sea, maritime; from *ἄλς*.

Παρα-λυτικὸς, *ἢ, ὄν*, *PARALYTIC*, *PALSIED*; from *λύω*, *q. v.*

Παρα-πορεύομαι, to pass by or through.

Παρα-σκευάζω, to prepare; *mid.* to get ready; *pass.* be in readiness; from *σκεύος*.

Παρα-στήσαι, *inf.* 1. *aor.*, and

Παραστήση, 3. *sing. sub.* 1. *aor.* of *παρίστημι*.

Παρ-αντίκα, *adv.* immediately, instantly, but for a moment.

Παρα-χειμάζω, *f. σω*, to winter; from *χείμα*; hence

Παρα-χειμασία, *ας*, *f.* wintering.

Παρα-χρήμα, *adv.* instantly (*as it were* with the very thing, no sooner said than done).

Πάρδαλις, *εως*, *f.* a leopard, panther; from

ΠΑΨΔΟΣ, *ου*, *f.* a *PARD* or *leo-pard*.

Παρεδίδου, *imperf. contr.* of *παραδίδω* or *παραδίδωμι*.

Παρέδωκεν, 3. *sing.* 1. *aor.* of *παραδίδωμι*.

Πάρ-ειμι, to be present, be come; from *παρὰ* and *εἰμί*.

Παρεκάλουν, *imperf.* of *παρακαλέω*.

Παρεκλήθη, 3. *sing.* 1. *aor. p.* of *παρακαλέω*.

Παρελεύσονται, 3. *pl.* 1. *fut.* of *παρέρχομαι*.

Παρα-δοθείση, dat. fem. part. 1. aor. pass.

*Παρ-εμ-βολή, ἡς, f. an insertion, camp, castle, fortress;
from παρὰ, ἐν and βάλλω.*

*Παρ-έρχομαι, to pass by, neglect, pass away, disappear,
perish, come over.*

Παρέστησεν, 3. sing. 1. aor. of παρίστημι.

Παρ-έχω, to exhibit, present, afford, make.

Παρήγγειλε, 3. sing. 1. aor. of παραγγέλλω.

Παρητήσαντο, 3. sing. 1. aor. m. of παραιτέομαι.

*ΠΑΡΘΕ'ΝΟΣ, ου, f. a virgin. Hence the PΑRTHΕ-
NON, a temple to the virgin Minerva.*

*Παρ-ιστάνω or παρ-ίστημι, f. ἵσω, to place at hand, pro-
vide, deliver, shew, present, prove, be present, stand
by, near or before; attend, support.*

Πάρ-οικος, ου, m. a stranger, sojourner.

*Παρ-οιμία, ας, f. a common saying (such as may be heard
in the streets), a proverb, parable; from οἶμη.*

*Πάρ-οινος, ου, m. and f. belonging or given to wine,
drunken.*

Παρ-οίχομαι, to go away.

Παρ-οτρύνω, to stir up, instigate.

*Παρ-ουσία, ας, f. presence, approach, advent; from πάρ-
ειμι.*

*Παρ-οψίς, δος, f. a relish with bread, sauce, condiment,
a dish in which it is served, platter; from ὄψον.*

*Παῤῥησία, ας, f. freedom of speech, boldness; παῤῥησία,
(adverbially) freely, openly.*

*Παῤῥησιάζομαι, f. σομαι, to speak freely or boldly; from
πᾶς and ῥέω.*

Παρ-ωχημένας, dat. fem. pl. part. perf. p. of παροίχομαι.

ΠΑ'Σ, πᾶσα, πᾶν, all, every, any. Hence, with Θεός,

PAN-theon; with ἀγορά, PAN-egyric; with δῶρον, a gift, from δίδωμι, PAN-dora; dia-PASON.

Πάσχα, *indecl. n. Heb.* the passover.

ΠΑ΄ΣΧΩ, *f. m. πελσομαι* (from *obs. πείθω*), *perf. m. πέπονθα* (from *obs. πενθέω*), *2. aor. ἔπαθον* (from *obs. πῆθω*), to suffer, feel. Hence PATHOS, PATHETIC, sym-PATHY, PATHO-logy, anti-PATHY, and other words having the syllable *path* in the beginning or termination.

ΠΑΤΑ΄ΣΣΩ, *f. ξω*, to strike, smite.

Πάτερ, *voc. of πατήρ*.

ΠΑΤΕ΄Ω, *ω̄, f. ήσω*, to tread on, tread down, walk, inhabit. Akin to PATH.

ΠΑΤΗΡ, πατέρος, or *by sync. πατρός*, *voc. πάτερ* (retracting the accent), *m.* a father (hence, from πατρίς, fatherland, PATRIOT; *through the Latin*, PATERNAL; akin to FATHER); hence

Πατρι-άρχης, *ου, m.* a PATRIARCH; from ἀρχω.

Πατρός, *gen. syncopated of πατήρ*.

Παῦλος, *ου, m.* Paul.

ΠΑΥ΄Ω, *f. σω*, to stop (*as an act. verb*), *mid.* to stop (*as a neut. verb*), refrain. Hence PAUSE.

Παχύνω, *f. ω̄*, to thicken, fatten, make heavy and dull; from

ΠΑΧΥ΄Σ, εἶα, *ῡ*, thick, fat, gross. Hence, with δέρμα, PACHY-dermata.

ΠΕ΄ΔΗ, *ης, f.* a fetter; probably from ποῦς, the foot, and δέω, to bind.

Πεδινός, *ή, ον*, champaign, level; from

ΠΕ΄ΔΟΝ, *ου, n.* the ground, earth.

ΠΕΙ΄ΘΩ, *f. σω*, to advise, persuade; *mid.* to be persuaded, have confidence, comply, obey.

ΠΕΙΝΑ, *as, f.* hunger; hence

Πεινάω, *ω, f.* *άσω*, to hunger, be hungry.

ΠΕΓΡΑ, *as, f.* endeavour, undertaking, trial, experience, attack, danger (hence *em-PIRIC*, 'one who practises the healing art from *experience*; *PIRATE*, one who *attacks* ships); hence

Πειράζω, *f. σω*, to attempt, try, tempt.

ΠΕΓΡΩ, *f. ερω*, to pierce, pass through.

ΠΕΛΑΓΟΣ, *eos, n.* the depth of the sea, the deep.

Hence, with *ἀρχή*, *Archi-PELAGO*.

ΠΕΛΑΣ, *adv.* near.

Πελεκίζω, *f. σω*, to strike with an axe; from

ΠΕΛΕΚΤΣ, *εως, f.* an axe. Hence *πελεκάν*, a wood-pecker, *PELICAN*.

Πέμπτος, *η, on*, the fifth, from *πέμπε*, *Æol. for πέντε*.

ΠΕΜΠΩ, *f. ψω*, to send, conduct. Hence *POMF*.

ΠΕΝΘΕΡΟΣ, *ου, m.* a wife's father.

Πενθέω, *ω, f.* *ήσω*, to mourn, mourn over, afflict; from

ΠΕΝΘΟΣ, *eos, n.* sorrow, mourning. Hence, with *νή*, *ne-PENTHE*.

ΠΕΝΟΜΑΙ, *defect.* to make, do, labour; also, to be poor. Hence through the Latin *penuria*, *PENURY*.

Πεντακόσιοι, *αι, a*, 500, from *πέντε*. The termination *-ακόσιοι*, indicates the multiplication of the preceding numeral by 100, as *δι-ακόσιοι*, from *δισ* or *δύο*; and is by some supposed to be related to *έκατόν*.

ΠΕΝΤΕ, *indecl.* five (hence *PENTA-teuch*, the 5 books of Moses, from *τεύχος*, a volume; with *γωνία*, *PENTAGON*); hence

Πεντήκοντα, *indecl.* fifty. Hence *PENTECOST*.

Πέπεισμαι, *perf. p. of πείθω*.

Πεπιεσμένον, *acc. part. perf. p. of πιέζω*.

Πεποίθησις, *ews, f. confidence; and*

Πεποιότας, *acc. plur. part. perf. m. from πείθω*.

ΠΕ'Ρ, *an enclitic adverbial particle suffixed to other words with the force of at least, although, that is to say; ὅς περ, whosoever; εἰν περ, if indeed.*

ΠΕ'ΡΑΝ or *πέρα*, *adv. beyond; τὸ πέραν, substantively the other side.*

ΠΕ'ΡΑΣ, *τος, n. a boundary, limit.*

ΠΕΡΑ'Ω, *ῶ, f. ἄσω, and ἤσω, to pass through, carry over for sale.*

ΠΕ'ΡΘΩ, *f. σω, to lay waste.*

ΠΕΡΙ, *prep. with a gen. in behalf of, for, concerning, on account of; with an acc. around, about. In composition, over and above. Hence many words beginning with ΠΕΡΙ; as, with φράζω, ΠΕΡΙ-phrasis.*

Περι-άγω, *to lead or go about.*

Περι-αιρέω, *to take away, cut off, remove, atone for.*

Περι-βάλλω, *to cast about, surround, put on, clothe; hence*

Περι-βόλαιον, *ου, n. clothing, a cloak, vesture.*

Περιεδέδετο, *3. sing. plup. p. of*

Περι-δέω, *to bind round.*

Περιέθηκαν, *3. pl. 1. aor. of περιτίθημι.*

Περιέλοντες, *pl. part. 2. aor. of περιαιρέω.*

Περι-έρχομαι, *to go about, fetch a compass.*

Περιήθλον, *2. aor. of περιέρχομαι.*

Περι-ζώννυμι, *to gird round; mid. to have the loins girded as for a journey, be in expectation, be prepared for action. Hence*

Περίζωσαι, *1. aor. mid. imperat.; and*

Περιζώσαμενοι, *pl. part. 1. aor. m.*;

Περιβείς, *part. 2. aor. of περιτίθημι*.

Περι-κάθαρμα, *τος, n.* offscouring, filth, an outcast; from *καθαίρω*.

Περι-καλύπτω, to cover round, blindfold.

Περί-κειμαι, to lie around, be placed round, encompassed, oppressed.

Περι-κυκλώω, *ῶ, f. ὥσω*, to encircle; from *κύκλος*.

Περι-πατέω, to walk, walk about. Hence **PERIPATETICS**, the disciples of Aristotle, to whom he delivered his discourses walking about.

Περι-πείρω, to transfix, pierce.

Περι-πίπτω, to fall about one, i. e. to embrace, fall into or among.

Περι-ποίησις, *εως, f.* obtaining over and above, reserve, acquisition, purchase; from *ποιέω*.

Περίσσευμα, *τος, n.* excess, superfluity, overflow, abundance, what remains; from

Περισσεύω, *f. σω*, to make to abound, abound, be over and above, be in excess, remain; from *περισσός*, abundant; from *περί*, in the sense of beyond, above; hence

Περισσότερος, *α, ον, comp. of περισσός*, more abundant; and

Περισσότερος, *adv.* more abundantly.

ΠΕΡΙΣΤΕΡΑ, *ἄς, f.* a dove.

Περι-τεμεῖν, *2. aor. inf. of*

Περι-τέμνω, to cut round, circumcise.

Περι-τίθημι, to put round, invest with, bestow, exhibit towards.

Περι-τομή, *ῆς, f.* circumcision; from *τέμνω*.

Περι-φέρω, to carry round or about.

Περί-ψημα, *τος*, *n.* scrapings, filth, scum; from *ψάω*, to cleanse or scrape off.

Περπερεύομαι, to boast, conduct oneself arrogantly; from

ΠΕΡΠΕΡΟΣ, *ου*, *m. and f.* light, rash, fickle, vain, empty; *subst.* a trifler.

ΠΕΡΤΣΙ, *adv.* last year.

Πέσετε, *2. pl. imperat. 2. aor.*; and

Πεσούνται, *3. pl. 1. fut. m.*; and

Πεσών, *part. 2. aor. of πίπτω*.

Πετάννυμι, *πεταννύω*, *πετάζω* or *ΠΕΤΑΊΩ*, *f. άσω*, to expand, unfold. Hence *πέταλον*, a leaf; whence
PETAL.

Πετευνόν, *ού*, *n.* a bird; from

ΠΕΤΟΜΑΙ or *πέταμαι* or *ἵπτημι*, *defect.* to fly.

ΠΕΤΡΑ, *ας*, *f.* a stone or rock (hence, with the Latin *facio*, to make, PETRI-faction); hence

Πέτρος, *ου*, *m.* a rock or stone, PETER.

ΠΗΓΗ, *ης*, *f.* a fountain, spring, flux, issue. Hence PEGASUS, sprung from Medusa's blood, near the *springs* of Ocean.

ΠΗΓΝΤΩ or *πήγνυμι*, *f. πήξω*, *2. aor. p. έπάγην* (from *obs. πήγω*), to fix, set, fasten, erect, pitch a tent, build.

Πηδάλιον, *ου*, *n.* a rudder, helm; from *πηδόν*, the blade of an oar, used sometimes to steer a boat.

ΠΗΔΑΊΩ, *f. ήσω*, to leap.

ΠΗΔΟΊΝ, *ού*, *n.* the blade of an oar, an oar.

Πηλίκος, *η*, *ον*, how great, how much; from *ήλίκος*, how great; *π* being prefixed, converts it into an

interrog., being the initial letter of *πῆ*; how? See *πότε*.

ΠΗΛΟΣ, *οὔ*, *n.* mud, clay.

ΠΗΡΑ, *ας*, *f.* a scrip or wallet.

ΠΗΡΟΣ, *α*, *ὄν*, maimed, disabled.

ΠΗΧΤΣ, *εια*, *v.* the fore-arm. Hence a cubit; a foot and a half being the average length of the fore-arm, i.e. from the point of the elbow to the end of the middle finger.

Πιάζω, *f. άσω*, to lay hold on, catch, arrest; for

ΠΙΕΖΩ, *f. έσω*, to press.

Πιείν, 2. *aor. inf. of πίνω*.

Πικραίνω, *f. ανῶ*, to embitter; *mid.* to be bitter or severe; and

Πικρία, *ας*, *f.* bitterness; from

ΠΙΚΡΟΣ, *α*, *ὄν*, bitter, harsh, cruel.

Πιλίτος, *ου*, *m.* Pilate.

Πίμπρασθαι, *inf. m. of*

Πίμπρημι or **πιμπράω**, *f. πρήσω* (from *obs. πράω*), to set on fire; *mid.* to be on fire, burn, swell from inflammation; from *πρήθω*.

ΠΙΝΑΞ, *κος*, *m.* a plank, board, wooden tablet covered with wax for tracing characters on, platter, trencher.

ΠΙΝΩ, *f. πώσω* (from *obs. πόω*), 2. *aor. έπιον*, *f. m. πίομαι*, 2. *sing. πίεσαι* (from *obs. πλώ*), to drink. Hence *συμ-πόσιον*, a drinking-party, *sym-POSIUM*.

Πιότης, *τος*, *f.* fatness; from *πλών*.

Πιούσα, *fem. part. 2. aor. of πίνω*.

Πιπράσκω, *f. πράσω*, 2. *aor. p. έπράθην* (from *primitive*

πράω), to sell; *pass.* or *mid.* to be a slave, i. e. to have been sold; from περάω.

ΠΙΠΤΩ, 2. *f. m.* πεσοῦμαι; 1. *aor.* ἔπεσα (from *ods.* πέτω); 2. *aor.* ἔπεσον (from *ods.* πεσέω); also *f.* πτώσω; *perf.* πέπτωκα (from *ods.* πτόω), to fall.

Πίστει, *dat.* of πίστις; whence

Πιστεύω, *f. σω*, to believe, believe in, intrust; and

Πιστικός, ἡ, ὄν, trusty, trustworthy, pure; or, according to some (who derive it from πίνω), liquid.

Πίστις, εως, *f.* faith; from πέπεισται, 3. *sing. perf. p.* of πείθω. Hence

Πιστός, ἡ, ὄν, believing, faithful; *subst.* a believer.

ΠΙΩΝ, ονος, *m. and f.* fat, corpulent, rich, fertile.

Πίωσιν, 3. *sing. sub.* 1. *aor.* of πίνω.

Πλανάω, ὦ, *f.* ἥσω, to cause to err, lead astray, mislead; *mid.* to go astray, stray, err, sin; from

ΠΛΑΨΝΗ, ης, *f.* wandering from the right path, error, deception, wickedness. Hence PLANET.

ΠΛΑΨ, κός, *f.* a tablet, a slab.

Πλάσαντι, *dat. part.* 1. *aor.*; and

Πλάσμα, τος, *n.* a thing formed, a vessel of clay; from

ΠΛΑΣΣΩ, *f.* άσω, to mould, form, make, invent.

Hence PLASTIC, cata-PLASM.

Πλατεία, ας, *f.* a wide street; also *nom. fem.* from πλατύς.

Πλάτος, εος, *contr. ους, n.* breadth; from

ΠΛΑΤΤΨ, εία, ὀ, broad. Akin to PLATE and FLAT.

Πλέγμα, τος, *n.* a net, braiding of the hair; from πλέκω.

Πλεῖον, *neut. comp.*; and

Πλείονες, *pl. comp.* (*contr.* πλείους) of πολύς.

ΠΛΕΚΩ, *f. ξω*, to weave.

Πλεονεξία, *as, f.* avarice, covetousness, a compulsory gift; from **πλέον**, *neut. comp. of* πολὺς, and **ἔχω**.

ΠΛΕΟΨ, *ου, m. and f.* full.

ΠΛΕΤΡΑ, *ᾱς, f.* the side of the body. Hence **PLEURISY**.

ΠΛΕΩ, *f. εύσω*, to sail, sail through. Hence the **PLEIADS**, a constellation whose rising indicated a favourable time for sailing.

Πλήθος, *εος, contr. ους, n.* a multitude, crowd, mob, bundle; and

Πληθύνω, *f. ὦ*, to multiply, increase; and

Πλήθω, *f. σω*, to fill, be full, be completed (hence **PLETHORA**); from **πλέος**.

Πλήκτης, *ου, m.* a striker; from **πλήσσω**.

ΠΑΗΝ, *adv.* except, but, nevertheless.

Πλήρη, *n. pl. contr. of*

Πλήρης, *εος, m. and f., n. πλήρες*, full; and

Πληρόω, *ᾱ, f. ὠσω*, to fill, fulfil, complete; from **πλέος**.

Πλησίον, *adv.* near; *ὁ πλησίον*, he that is near, a neighbour; from **πέλας**.

ΠΛΗΣΣΩ or **ττω**, *f. ξω* (from the root **πλήγω**), *2. aor. ἐπληγον* (but the regular, *ἐπλαγον*, is used when the verb is taken in the metaphorical sense of *to strike the mind*), to strike. Hence **PLAGUE**, **apoplexy**.

Πλοῖον, *ου, n.* a ship; and

Πλόος, *ου, contr. πλούς, πλού*, a ship's course, sailing; from **πλέω**.

Πλούσιος, *α, ον*, rich; and

Πλουσίως, *adv.* richly; and

Πλουτέω, ὦ, *f.* ἤσω, to be rich, be prosperous, grow rich; from

ΠΛΟΥΤΟΣ, ου, riches. Hence **PLUTUS**, the god of riches.

ΠΛΥΝΩ, *f.* ὦ, to wash.

Πνεῦμα, τος, *n.* air, wind, spirit (hence **PNEUMATICS**); and

Πνευματικός, ἡ, ὄν, spiritual; from

ΠΝΕΩ, *f.* εὔσω, to blow.

ΠΝΙΓΩ, *f.* ξω, to choke, seize forcibly by the throat.

Hence

Πνικτός, ἡ, ὄν, strangled.

Πόδες, *pl. of* ποῦς.

Πόθεν, whence; from ποῦ, where, and θέν, *encl.*, indicating *motion from*.

ΠΟΘΟΣ, ου, *m.* desire, regret, yearning.

ΠΟΙΕΩ, ὦ, *f.* ἤσω, to make, do, produce, exert (strength, power, mercy), spend (time), deliver, celebrate (a feast), gain, make verses. Hence

Ποιητής, οῦ, *m.* a maker, doer, maker of verses. Hence **POET**.

ΠΟΙΚΙΛΟΣ, η, ον, various.

Ποιμαίνω, *f.* ανῶ, to feed, tend; from

ΠΟΙΜΗΝ, ένος, *m.* a shepherd, "shepherd of the people," king, pastor.

Ποῖος, α, ον, of what kind, what, what manner of; from οἶος and the *interrog. prefix π*. See **πηλίκος**.

Πόλεις, *pl. contr. of* πόλεις.

ΠΟΛΕΜΟΣ, ου, *m.* war. Hence **POLEMICAL**, i. e. controversial.

ΠΟΛΙΣ, εως, *f.* a city, state (hence **POLICE**; with

μήτηρ, metro-POLIS; also other words of that termination. Hence

Πολίτης, ου, *m.* a citizen. Hence POLITICS, the science of governing a city or state.

Πολλὰ, *neut. pl. of* πολὺς; *adverbially*, much, very.

Πολλάκις, *adv.* often; from πολὺς.

Πολῆς, *gen. fem.*, and πολλῶ, *dat.*, of πολὺς; whence

Πολύ, *neut.*, sometimes used *adverbially*, like πολλά.

ΠΟΛΥΣ, πολλή, πολὺ, *acc. masc.* πολὺν (*irreg. comp.*

πλέων, πλείων; whence PLEONASM), many, much, frequent, great, ample, numerous, late (in the day).

Hence, with γωνία, POLY-gon; with γαμέω, POLY-gamy; and all words beginning similarly. Hence

Πολυτελής, ές, *contr. οὗς, m. and f.* expensive, precious; from τέλος, revenue or expense.

Πονηρία, *as, f.* wickedness; and

Πονηρός, ὁ, ὄν, bad, wicked, malignant; from

Πόνος, ου, *m.* labour, grief, pain, disease, vice; from πένομαι.

ΠΟΝΤΟΣ, ου, *m.* the sea. Hence Helles-PONT, the sea of Helle.

Πορεία, *as, f.* a way, proceeding, journey, business; from

Πορεύομαι, *f. σομαι*, to go, go one's way, depart, die, follow, be engaged in a walk of life; from πέπορα, *perf. m. of* πείρω. Hence PORE, i. e. a passage through.

Πορθέω, ὦ, *f.* ήσω, to lay waste, devastate; from πέρθω.

Πορνεία, *as, f.* fornication, adultery; and

Πόρνη, ης, *f.* a harlot; and

Πόρνος, ου, *m.* a fornicator, impure person; from **πέρ-
νημι**, to expose to sale, from **περάω**.

Πόρρω, *adv.* afar off; from **πρό**. Hence

Πόρρωθεν, *adv.* from afar, at a distance; from **θέν**, indicating *motion from*.

ΠΟΡΦΥΡΑ, ας, *f.* PURPLE, a purple robe; hence

Πορφύρεος, εα, εον, *contr.* ούς, â, ούν, purple. Hence
PORPHYRY.

Ποσάκις, *adv.* how often; and

Πόσος, η, ον, how much, how great, how many; from
ὅσος, by prefixing the *interrogative* π; See **πηλίκος**.

ΠΟΤΑΜΟΣ, ού, *m.* a river. Hence, with **ἵππος**, hippo-
POTAMUS.

Ποταπὸς, ἡ, ὄν, of what country, of what kind, what
manner of; from **ποῦ**, where, and **δάπεδον**.

Πότε, *interrog. adv.* when? from **ὅτε** and the *interrogative*
particle πῆ or ποῦ (see **πηλίκος**); but

Ποτὲ, *indef. encl. adv.* when, in time past, at any time, at
length; from **ὅτε** and the *indefinite* πῆ or ποῦ.

Ποτήριον, ου, *n.* a cup; and

Ποτίζω, *f.* σω, to give to drink, water, lead to water,
irrigate; and

Πότος, ου, *m.* a drinking-bout, carouse; from **πίνω**.

Ποῦ, *adv.*, either *interrog.* where? or *encl. indef.* some-
where; from **ὅς**. Compare **πότε** and **πηλίκος**.

ΠΟΥΣ, ποδός, *m.* a foot. Hence, with **πολύς**, poly-
PUS; anti-PODES; through the Latin *pes*, PEDES-
TRIAN. Akin to FOOT.

Πράγμα, ατος, *n.* a thing, matter, work, business (hence
PRAGMATICAL, i. e. busy, officious); and

Πράξετε, 2. *pl.* 1. *fut.*; from **πράσσω**.

ΠΡΑΪΟΣ or *πραῖος*, *ou, m. and f.* mild, meek. Hence *Πραΐότης*, *τος, f.* meekness.

ΠΡΑΣΙΑ', *ας, f.* a rank, range.

ΠΡΑΪΟΝ, *ου, n.* a leek.

ΠΡΑΪΣΣΩ or *πρω, f. ξω*, to do, commit, observe, practise, inflict, collect, exact. Hence PRACTICAL, PRAXIS.

ΠΡΕΪΠΕΙ, *impers., imperf. ἔπρεπε*, it is becoming; *part. τὸ πρέπον*, that which is becoming.

ΠΡΕΪΒΥΣ, *vos*, and *Att. εως*, *m.* an old man, ambassador.

Πρεσβύτερος, *ου, m. comp. of πρέσβυς*, an elder. Hence PRESBYTERIAN; also, by corruption, from presbyter or *prester*, PRIEST.

ΠΡΗΘΩ, *f. σω*, to set on fire.

ΠΡΗΝΗΣ, *έος, contr. οὗς, m. and f.* prone, prostrate, on the face, headlong.

ΠΡΓΝ, *adv.* before, rather than, in behalf of.

ΠΡΙΩ or *πρίζω, f. m. πριόμαι*, to saw, saw asunder, gnash the teeth. Hence PRISM.

ΠΡΟ', *prep. governing the gen.* before. Hence, with *γινώσκω*, PRO-gnostic; but most English words beginning with *pro-* are compounds of the *Latin* preposition *pro*, akin to *πρό*.

Προ-άγω, to lead forward, go before.

ΠΡΟΒΑΤΟΝ, *ου, n.* a sheep, *pl.* a flock.

Πρόγονοι, *ων, m.* ancestors; from *γίνομαι*.

Προ-γράφω, to depict, so as to set *before* the eyes, describe vividly, designate, ordain, prescribe, prescribe, write aforetime. Hence PROGRAMME.

Προελθών, *2. aor. part. of*

Προ-έρχομαι, to go before, go forward.

Προέφθασεν, 3. *sing.* 1. *aor.* of *προφθάνω*.

Προ-θυμία, *as*, *f.* willingness, readiness, forwardness, zeal, liberality; from *θυμός*.

Πρό-κειμαι, to be before, be first, be set forth, be set before as an example or reward, be present.

Προ-κόπτω, to impel forward, go before, advance, make progress.

Προπαθόντες, *pl. part. 2. aor.* of

Προ-πάσχω, to suffer previously.

ΠΡΟΨ, *prep.*, with a *gen.* from, to, with; with a *dat.* near, at, towards, upon; with an *acc.* at, to, unto, towards, in, for, by, with, against, between, among, on account of, respecting, according to, to the end that, near, about. Hence many words beginning with *PROS-*.

Προς-δοκάω, *ω*, *f.* *ήσω*, to expect, look forth; from *δοκάω* or *δοκάζω*.

Προς-εργίζω, *f.* *σω*, to approach; from *εργός*.

Προσειργάσατο, 3. *sing.* 1. *aor. m.* of

Προς-εργάζομαι, *f.* *σομαι*, to labour, obtain or gain, in addition to.

Προς-έρχομαι, to come or go to, assent. Hence *PROSELYTE*; see *έρχομαι*.

Προς-ευχή, *ής*, *f.* prayer; from

Προς-εύχομαι, to pray to.

Προς-έχω, to apply, attend to, take hold, beware of, give heed, assent, follow, adhere, be engaged in, be addicted.

Προσηύχετο, 3. *sing. imperf.* of *προσεύχομαι*.

Προσθεῖναι, *inf. 2. aor.* of *προστίθημι*.

Προσκαλέομαι, σὺμαι, f. έσομαι, to call unto, invite, appoint; from *καλέω*.

Προς-καρτερέω, ώ, f. ήσω, to continue steadfastly in, persevere, attend continually on or to; from *καρτερέω*, to endure; from *κράτος* by *metathesis* of letters.

Προς-κυλίω, to roll to or up.

Προς-κυνέω, to offer homage or worship to, worship; from *κύω*, to kiss.

Προς-λαμβάνω, to take unto, assume, receive, receive kindly, take aside.

Προς-ορμίζω, f. σω, to bring a ship to its mootings or to land; from *ορμος*.

Προς-οχθίζω, f. σω, to be grieved or offended with, abhor; from *οχθέω*.

Προς-πίπτω, to fall against or upon, beat upon, fall down on, at, or before.

Προστεθῆναι, inf. 1. aor. p. of

Προστίθηναι, to put to or near, add to, go on, repeat; *mid.* to attach oneself to.

Προς-φέρω, to bring to, offer, produce, disclose.

Προσ-φιλής, έος, contr. οὺς, m. and f. friendly, amiable, lovely; from *φίλος*.

Προς-φωνέω, ώ, f. ήσω, to call to or for, address.

Πρός-ωπον, ου, m. the face, form, outward appearance or circumstances; from *ώψ*, the countenance, from *δπτομαι*.

Πρό-φασις, εως, f. outward appearance, pretence; from *φαίνω*.

Προ-φητεύω, f. σω, to prophesy, divine; from

Προ-φήτης, ου, m. a PROPHET; from *φημί*; hence

Πρό-φητικός, ή, όν, prophetic.

Προ-φθάνω, *f. προφθάσω* (from the primitive *φθάω*), to come before, anticipate, be beforehand with.

Πρύμνα, *ης, f.* the poop or stern of a ship; from

ΠΡΤΜΝΟ΄Σ, *ῆ, ὄν*, extreme, last.

ΠΡΩΓ, *adv.* early in the morning.

ΠΡΩ΄ΡΑ, *ας, f.* the PRORE, prow or forepart of a ship.

Πρῶτον, *adv.* first, at first; from

Πρῶτος, *η, ὄν*, first; *contr. for* πρότατος, *superl. from* πρότερος, prior; which is *comparat. of* πρό, before.

Hence, with *τύπος*, PROTO-type. Hence

Πρωτό-τοκος, *ου, m. and f.* firstborn, chief; from *τίκτω*.

ΠΤΑΓΩ, *f. σω, perf. p. ἔπταισμαι*, to strike, dash against, make a false step, stumble, fall, sin.

ΠΤΕ΄ΡΝΑ, *ας, f.* the heel.

ΠΤΕΡΟ΄Ν, *οῦ, n.* a wing (hence, with *a neg.*, the a-PTERA, an order of insects); and

Πτέρυξ, *γος, f.* a wing; akin to πέτομαι.

ΠΤΟΕ΄Ω, *f. ἴσω*, to terrify; *mid. to* fear.

Πτολεμαῖς, *ίδος, f.* Ptolemais.

Πτύον, *ου, n.* a fan for winnowing; from πτύω.

Πτύρω, *f. ᾠ, or πτυρόω, f. ᾠσω*, to terrify; *mid. to* fear; from πτοέω.

Πτύσας, *part. 1. aor. of πτύω*; whence

Πτύσμα, *τος, n.* saliva, spittle.

ΠΤΥ΄ΣΣΩ, *f. ξω*, to fold or roll up.

ΠΤΥ΄Ω, *f. σω*, to spit, cast out. Hence, with *αἷμα*, hæmo-PTYSIS, spitting of blood.

Πτώμα, *τος, n.* anything fallen, a dead body, carcase; from πέπτω. Hence, with *σύν, συμ-*πτωμα, a casualty, disease, sym-PTOM.

Πτωχός, *ῆ, ὄν*, poor, mendicant; from πτοέω.

Πύθεσθαι, 2. aor. m. inf. of *πυνθάνομαι*.

ΠΥΘΩ, f. *σω*, to putrefy. Akin (through the Latin *putreo*) to PUTRID.

Πύθων, *ωνος*, m. Python, Apollo; hence, a soothsayer, diviner.

ΠΥΚΑ, adv. thickly, close together; hence

Πυκνός, ἡ, ὄν, crowded, dense, close, frequent.

Πυκτεύω, f. *σω*, to box as a pugilist; from *πύξ*.

ΠΥΛΗ, *ης*, f. a gate; hence

Πυλὼν, *ος*, m. a gate, porch, court, vestibule.

ΠΥΘΑΨΟΜΑΙ, f. m. *πυθήσομαι*; 2. aor. *ἐπυθόμην*; perf. p. *πέπυσμαι* (from obs. *πεύθω*), to inquire, examine, ascertain, understand.

ΠΥΞ, adv. with the fist. Hence PUGILIST, PYGMY (as large as the fist).

ΠΥΡ, *ος*, n. fire. Hence PYRAMID, which rises to a point like a blaze; also, with *τέχνη*, PYRO-technic. Akin to FIRE. Hence

Πυρὰ, *ἄς*, f. a funeral PYRE or pile, a fire.

ΠΥΡΓΟΣ, *ου*, m. a tower, palace.

Πυρετός, *οῦ*, m. fever; from *πύρ*.

ΠΥΡΟΣ, *οῦ*, m. wheat, corn.

Πυρόω, *ῶ*, f. *ώσω*, to burn, be on fire, be inflamed, provoked, tried with fire; and

Πυρράζω, f. *σω*, to be red; from *πύρ*.

Πῶ, interrog. adv. how? also subjoined to other particles, even, yet, in some degree; from *ὅς*, by prefixing *π*, see *πηλίκος*.

ΠΩΛΕΪΝ, *ῶ*, f. *ήσω*, to sell. Hence mono-POLY.

ΠΩΛΟΣ, *ου*, m. and f. the young of an animal, a colt or foal of an ass.

ΠΩΡΟΣ, *οὔ, m. and f. blind.*

ΠΩΡΟΣ, *οὔ, m. the callus or hard substance by which broken bones are united ; also, sorrow.*

ΠΩΣ, *adv. how? why? also an enclitic, attached to other particles, signifying in some way, by any means ; from ὥς, thus.*

Ραβδίζω, *f. σω, to strike with rods, scourge ; from*

ΡΑΒΔΟΣ, *οὔ, m. a rod, staff, sceptre.*

ΡΑΪΔΙΟΣ or *ρήιδιος, a, ov, (irreg. comp. ράτων, ῥάων, superl. ῥᾰστος), easy. Hence*

Ραδι-ουργία, *as, f. facility, indolence, cunning, wickedness, temerity ; from ἔργον.*

ΡΑΙΝΩ, *f. ἀνῶ, to sprinkle, bedew.*

Ρακὰ, *Heb., indecl. worthless, a wicked person.*

Ραμᾶ, *indecl. Heb., f. Rama, the name of a city.*

Ραντίζω, *f. σω, to sprinkle, purify ; from ράινω.*

Ραπίζω, *f. σω, to strike with a rod, buffet, strike with the hand, slap on the face ; from*

ΡΑΠΙΣ, *δος, f. a rod.*

ΡΑΪΤΩ, *f. ψω, 2. aor. ἔρραφον, to sew, construct, compose. Hence, with ῥῶδη, RHAPS-ody, a poetic composition. Hence*

Ραφίς, *δος, f. a needle.*

Ραχήλ, *indecl. f. Rachel.*

Ρέδα or *ρέδη, ης, f. a carriage with four wheels ; from the Latin rheda.*

ΡΕΨΩ, *f. ψω, to go down in the balance.*

ΡΕΩ, *f. εὔσω, to flow ; but ῥέω, f. ἴσω, perf. ἔρρηκα, Att. εἴρηκα, 1. aor. p. ἐρρέθην, sometimes, for ἐρρή-*

θην, to say, speak, speak of, answer, command, threaten, call. From ῥέω, to flow, comes RHEUM; dia-RRHŒA; with αἷμα, hæmo-RRHOID (by corruption, eme-ROD, Deut. xxviii. 27); cata-RRH. From ῥέω, to speak, comes RHETORIC.

‘PHŒNTŒ, ῥήγνυμι or ῥήσσω, *f.* ῥήξω, 2. *aor. pass.* ἐρράγην (from *obs.* ῥήγω), to break, break forth, rend, tear, dash, convulse, burst, burst forth. Hence, with αἷμα, hæmo-RRHAGE; also cata-RACT.

‘Ρηθὲν, *neut. part.* 1. *aor. p.* of ῥέω.

‘Ρῆμα, *τος, n.* a word, saying, speech; from ῥέω.

‘PI‘ZA, *ης, f.* a root. Hence, with γλυκὺς, glycy-rrhiza, (by corruption) liquo-RICE.

‘PTPTŒ, *f.* ψω, 2. *aor.* ἐρρίφον, to cast, throw, throw down, throw away, scatter, expose, abandon.

‘PO‘ΔON, *ου, n.* a rose.

‘Ροιζήδον, *adv.* with a crash; from

‘POIZOS, *ου, m.* a whizzing (as of arrows), a creaking or crashing noise.

‘POMΦAIA, *ας, f.* a javelin or large sword used by the Thracians. Some derive it from ῥέπω, to incline or be impelled towards.

‘Ρούφος, *ου, m.* Rufus.

‘Ρύμη, *ης, f.* a street, lane; from ῥύω.

‘PTΠOS, *ου, m.* dirt, uncleanness.

‘Ρυτίς, *δος, f.* a wrinkle, blemish; from

‘PTŒ, *f.* σω, to draw, rescue, deliver.

‘PŒNNTŒ or ῥώννυμι, *f.* ῥώσω, 1. *aor. p.* ἐρρώσθην (from *obs.* ῥάω), to strengthen; *mid.* to recover or be in health; in the *imperat. pass.* fare-well. Hence

comes *ῥώμη*, strength, from which *ROME* is, by some, supposed to be derived.

Σαβαώθ, Heb., *plur.* hosts, armies.

Σάββατον, *ου*, *n.*, but the *dat. plur.* (*σάββασι*) is of the *third decl.*, as if from *σάββας*, *τοις*, *n.*, the *SABBATH*, a week.

Σαγήνη, *ης*, *f.* a net; from *σάττω*. Hence *SEINE*.

Σαίνω, *f. ανῶ*, to move, wag, fawn, flatter; from *σεῖω*.

ΣΑΓΓΡΩ, *f. σαρῶ*, to sweep; also, to grin.

Σάκκος, *ου*, *m.* a *SACK*, sackcloth; from *σάττω*.

Σαλεύω, *f. σω*, to shake, excite, raise a disturbance among, totter; from *σάλος*.

Σαλήμ, *indecl.* Salem.

ΣΑΛΟΣ, *ου*, *m.* agitation, tossing, rolling (probably from *ἄλς*).

ΣΑΛΠΙΓΞ, *γγος*, *f.* a trumpet. Hence

Σαλπίζω, *f. σω*, to sound a trumpet; and

Σαλπιστής, *οῦ*, *m.* a trumpeter.

Σαλώμη, *ης*, *f.* Salomē.

Σαμαρείτης, *ου*, *m.* a Samaritan.

Σαμαρείτις, *δος*, *f.* a Samaritan woman.

ΣΑΝΔΑΛΙΟΝ, *ου*, *n.* a *SANDAL*, shoe.

ΣΑΝΤΣ, *δος*, *f.* a beam, plank.

Σαούλ, *indecl. m.* Sa-ul (*properly a word of two syllables*).

Σαπρός, *ή, όν*, rotten, corrupt, impure; from *σήπω*.

ΣΑΦΕΙΡΟΣ, *ου*, *m.* a *SAPPHIRE*.

ΣΑΡΓΑΝΗ, *ης*, *f.* a basket; also a twisted cord, chain, network; perhaps from *σάττω*.

Σάρδεις, *ών*, *dat.* *Σάρδεσι*, the city of Sardis.

Σάρδινος or **σάρδιος**, *ov, m.* a cornelian (or carnelian, so called from its resemblance in colour to *caro*, flesh); from **Σαρδῶ**, from being found there. Hence

Σαρδ-όνυξ, *χος, f.* a **SARDONYX** stone; from **όνυξ**.

ΣΑΡΔΩΝ, *ός, contr. οὗς*, Sardinia. Hence (from **σαρδόνιον**, a plant of Sardinia, said to distort the countenance of the eater), **SARDONIC**. Others, however, derive *sardonic* from **σαίρω**, to grin.

Σαρκιός, *ή, ὄν*, carnal, fleshly, frail; from

ΣΑΡΞ, *κός, f.* flesh. Hence **SARCASM**; with **φάγω**, **SARCO-phagus**, a coffin made of a sort of stone which rapidly consumed the body.

Σαρπί, *3. sing. contr.* from **σαρώω**, a later form of **σαίρω**.

Σατᾶν, *indecl.* and **Σατανᾶς**, *ᾱ, m.* Heb. Satan.

ΣΑΤΤΩ, *f. ξω*, to pack or load.

Σαῦλος, *ov, m.* Saul.

ΣΑΦΗΣ, *έος, m. and f.* clear, manifest.

ΣΒΕΝΝΤΜΙ, *f. σβέσω* (from *obs. σβέω*), *2. aor. έσβην* (from *obs. σβήμι*), to extinguish, quench. Hence, with *a neg.*, **a-SBESTOS**.

Σε-αυτοῦ, *dat. σεαυτῷ, acc. σεαυτόν*, from **σέο** or **σοῦ**, *gen. of σὺ*, and **αὐτός**, of thyself. See **έαντοῦ**.

Σέβασμα, *τος, n.* devotion, object of worship; from

ΣΕΒΟΜΑΙ, *defect.* to reverence, worship, do homage to, be devout. Hence **Σεβαστός**, Augustus; whence, with **πόλις**, **SEBASTO-pol**. Hence also, from **εὐσέβεια**, the name **Eu-SEBIUS**.

ΣΕΙΡΑ, *ᾱς, f.* a rope, chain. Hence **SIREN**.

Σεισμός, *οῦ, m.* a shaking, agitation, earthquake, tempest; from

ΣΕΙΩ, *f. σω, perf. p. σέσεισμαι*, to shake, agitate; *mid.* to tremble, be confounded.

ΣΕ' ΛΑΣ, *ας, n.* splendour, light.

Σελήνη, *ης, f.* the moon; from *σέλας* (as the Latin *luna*, from *luceo*, to shine).

ΣΕΜΓΔΔΙΣ, *εως, f.* flour.

ΣΕΜΝΟ' Σ, *ή, όν*, venerable, solemn, dignified, honorable; hence

Σεμνότης, τος, f. solemnity, dignity.

Σέσηπε, *3. sing. perf. m. of σήπω*.

ΣΗ' ΜΑ, *τος, n.* a sign (hence, with *φέρω*, **ΣΕΜΑ**-phore); hence

Σημεῖον, ου, n. a sign, proof, miracle, distinguished person.

Σήμερον or **τήμερον**, *adv.* to day, this day; from *ήμέρα* (perhaps by the common substitution of *σ* for the aspirate).

ΣΗ' ΠΩ, *f. ψω*, to putrefy, become rotten. Hence **anti-SEPTIC**.

ΣΗ' Ρ, *ος, m.* a silkworm; hence

Σηρικός, ή, όν, silken.

Σής, *τος, m.* a moth; from *σήπω*; hence

Σητό-βρωτος, *ου, m. and f., n. ον*, moth-caten; from *βρώσκω*.

Σθένος, *εος, n.* strength; hence, with *καλός*, **cali-STHENICS**; from

ΣΘΕ' ΝΩ, *defect., or σθενώ, ώ, f. ώσω*, to strengthen; *mid.* to be strong, to be able.

ΣΙΑΓΩ' Ν, *όνος, m.* the jawbone, cheek.

ΣΙΓΑ' Ω, *ώ, f. ήσω*, to be silent, conceal; *pass.* not to be revealed, to be kept unuttered.

Σιδήρεος, *ea* (or *Ion.* ἐή), *eon*, *contr.* οὐς, *â* (or ἥ), οὖν,
made of iron; from

ΣΤΔΗΡΟΣ, *ou*, *m.* iron.

Σιδὼν, *os*, *f.* Sidon.

Σικερα, *Heb. indecl. n.* intoxicating liquor (not wine).

Σίλας, *a*, *m.* Silas.

Σιλουανὸς, *ou*, *m.* Silvanus.

Σιλωὰμ, *Heb. indecl. n.* Siloam, *i. e.* ponds, pools or tanks.

Σιμκίνθιον, *ou*, *n.* an apron; from the *Lat. semicinctium*,
from *semi*, half, and *cingo*, to surround.

Σίμων, *os*, *m.* Simon.

Σινᾶ, *indecl. n.* Sina.

ΣΙΝΑΠΙΣ, *eos*, *n.* a kind of mustard, growing to a con-
siderable height.

ΣΙΝΔΩΝ, *όνος*, *m.* linen cloth, fine linen.

Σιτιάω, *f. άσω*, to sift as wheat, to subject to trials;
from *σειω*.

ΣΙΤΟΣ, *ou*, *m.* corn, wheat, food. Hence *para-SITE*,
one who flatters for the sake of good living.

ΣΙΩΠΑΪΩ, *ω*, *f. ήσω*, to be silent, be still. Hence *apo-*
SIOPSIS.

ΣΚΑΪΖΩ, *f. σω*, to be lame or halt. Hence *SCALENE*.

ΣΚΑΙΡΩ, *f. αρω*, to leap, dance.

Σκανδαλίζω, *f. σω*, to put a stumblingblock in the way,
to offend, *SCANDALIZE*; *mid.* to stumble; from

Σκάνδαλον, *ou*, *n.* a stumblingblock, offence, occasion of
offence, *SCANDAL*; from *σκάζω*.

ΣΚΑΪΤΩ, *f. ψω*, 2. *aor.* ἔσκαφον, to dig. Hence
σκάφος, a canoe, *SKIFF*.

Σκέλη, *pl. contr. of σκέλος*.

ΣΚΕΛΛΩ, *f. ελῶ*, to dry. Hence SKELETON.

ΣΚΕΛΟΣ, *eos, n.* a leg. Hence, with *ἴσος*, iso-SCELES.

Σκέπασμα, *τος, n.* a covering, shelter; from *σκέπω*.

ΣΚΕΠΤΟΜΑΙ, *f. ψομαι*, to consider, investigate, question the truth of. Hence SCEPTIC.

ΣΚΕΠΩ, *defect.* to cover.

Σκεῦη, *neut. pl. contr. of*

ΣΚΕΥΟΣ, *eos, n.* a vessel, goods, sail of a ship, tackling.

ΣΚΗΝΗ, *ῆς, f.* a tent, tabernacle, house, race, stage for players. Hence SCENE.

ΣΚΙΑ, *ᾱς, f.* a shadow. Hence the amphi-SCIANS.

Σκιρτάω, *ῶ, f. ἴσω*, to leap, dance; from *σκαίρω*.

Σκληρός, *ᾱ, ὄν*, hard, harsh; from *σκέλλω*. Hence SCLE-
ROTIC.

ΣΚΟΛΙΟΣ, *ᾱ, ὄν*, crooked, curved, oblique, perverse, morose.

ΣΚΟΛΟΣ, *πος, m.* a pointed stake, anguish, a thorn.

Σκοπέω, *ῶ, f. ἴσω*, to see, look to (hence, with *τῆλε*, tele-SCOPE; also from *ἐπι-σκοπέω* comes EPISCOPAL; and by common changes of letters, BISHOP, properly meaning an *overseer*); from *σκέπτομαι*.

ΣΚΟΠΙΖΩ, *f. σω*, to scatter, dissipate, destroy.

ΣΚΟΡΠΙΟΣ, *ου, m.* a scorpion.

Σκοτεινός, *ῆς, ὄν*, dark; and

Σκοτίζω, *f. σω*, to darken; from

ΣΚΟΤΟΣ, *eos, contr. ους, n.* darkness; hence

Σκοτάω, *ῶ, f. ὠσω*, to darken; *pass.* be filled with darkness.

ΣΚΥΒΑΛΟΝ, *ου, n.* dung, offal, dregs.

ΣΚΥΖΟΜΑΙ, to be furious, be angry with.

Σκύθης, *ου, m.* a Scythian.

Σκυθρ-ωπός, ἡ, ὄν, of a gloomy or sad countenance; from
σκυθρός, angry, sullen (from σκύζομαι) and ὤψ.

ΣΚΤ'ΑΔΩ, *f.* ὦ, to flay, rend, mangle, trouble, harass.

Hence **SCYLLA**, a monster who used to rend her
prey in pieces.

ΣΚΩ'ΛΗΞ, *κος, m.* a worm, torture.

Σμάραγδος, *ου, m.* an **EMERALD** (derived through the
French *ε[s]meraude*); from μάραγδος.

Σμύρνα, *ης, f.* Smyrna; also **MYRRH**, from μύρον.

Σόδομα, *ων, n.* Sodom.

Σοί, *dat. of σύ.*

Σολομών, *ος, m.* Solomon.

ΣΟΟΣ, *ου, m. and f.* safe.

ΣΟΡΟΣ, *ου, f.* a coffin, urn, sepulchre.

Σός, ἡ, ὄν, thy, thine, thine own; from σύ.

Σού, *gen. of σύ.*

Σουδάριον, *ου, n.* a handkerchief, napkin; from the Lat.
sudarium, from *sudo*, to sweat.

Σοφία, *ας, f.* wisdom; from

ΣΟΦΟΣ, ἡ, ὄν, wise. Hence **SOPHIST**; with φιλέω,
philo-SOPHER.

ΣΠΑ'ΘΗ, *ης, f.* a sword, ladle, a **SPATULA**, used to
spread plaisters, an instrument used in weaving.
Akin to **SPADE**.

ΣΠΑΡΑΣΣΩ, *f. ξω*, to tear, distort by convulsions,
convulse.

ΣΠΑ'ΡΤΑΝΟΝ, *ου, n.* a bandage, swaddling clothes;
hence

Σπαργανώω, ὦ, *f. ὠσω*, to swathe, wrap in swaddling
clothes.

Σπαρῆ, *3. sing. subj. 2. aor. p. of σπείρω.*

Σπαταλάω, *f. ήσω*, to live luxuriously; from

Σπατάλη, *ης, f.* wantonness, riot, luxury. Some derive it from **σπαθάω**, to weave, weave wastefully; from **σπάθη**.

ΣΠΑΪΩ, *ω, f. άσω*, 2. *aor.* έσπον, to draw. Hence SPASM.

ΣΠΕΓΡΑ, *ας, f.* a coil, fold, cord, band, band of soldiers.

Hence SPIRAL.

ΣΠΕΓΡΩ, *f. ερω, perf. έσπαρκα*, to sow, bury, distribute alms.

ΣΠΕΝΔΩ, *f. σπείσω* (from *obs. σπείδω*), to pour out as a libation or drinkoffering, to exhaust or sacrifice oneself. Hence SPONDEE, used in solemn music at sacrifices.

ΣΠΕΏΣ, *εος, n.* a cave.

Σπέρμα, *τος, n.* seed, offspring; from **σπείρω**. Hence, with **κήτος**, SPERMA-ceti.

ΣΠΕΤΔΩ, *f. σω*, to hasten.

Σπηλαῖον, *ου, n.* a cave; from **σπέος**.

Σπιλάς, *δος, f.* a blot, spot, stain; also, a sunken rock; from

ΣΠΓΔΟΣ, *ου, m.* a spot or stain; also, a wicked man.

Σπλαγχνίζομαι, *f. σομαι*, to be moved with compassion, pity; from

ΣΠΛΑΤΧΝΟΝ, *ου, n.* the bowels, the heart, affection, pity, a beloved person.

ΣΠΟ΄ΓΓΟΣ, *ου, m.* a SPONGE. Akin to FUNGUS (*see σφάλλω*).

ΣΠΟΔΟ΄Σ, *ού, m.* ashes.

Σπόριμος, *ου, m. and f.* sown, arable; **σπόριμα**, *substantively*, corn fields; and

Σπόρος, *ου, m.* a sowing, seed; from **σπείρω**.

Σπυρίς, δος, f. a basket to hold corn or bread; from *πυρός*.

Στάδιος, ου, m. and **στάδιον, ου, n.** a fixed length, a *stadium*; a place for running, wrestling and other games, a racecourse; a furlong; from *ἵστημι*, to fix permanently.

ΣΤΑΪΜΝΟΣ, ου, m. an urn, water vessel, wine pot, vase.

Στάς, part. 2. aor. of ἵστημι.

Στατήρ, έρος, m. a coin equivalent to a Jewish shekel; from *ἵστημι*, to make to stand; hence, to weigh.

ΣΤΑΤΡΟΣ, ου, m. a stake, cross, crucifixion, sacrifice of the passions and vices; hence

Σταυρόω, ώ, f. ώσω, to crucify, mortify the passions and affections.

ΣΤΑΦΙΣ, δος, f. a dried grape; hence

Σταφυλή, ής, f. a grape, bunch of grapes.

ΣΤΑΪΧΤΣ, vos, dat. υῖ, m. an ear of corn.

Στέγη, ης, f. a roof (akin to DECK and THATCH); from

ΣΤΕΓΩ, f. ξω, to cover, sustain. Hence, through the Lat. *tego* or *in-tego*, in-TEGUMENT.

ΣΤΕΙΒΩ, f. ψω, to tread, trample on.

Στείρα, as, f. barren, that beareth not children; from *στερέω*.

ΣΤΕΙΧΩ, f. ξω, to go, *properly* to move in rank or order. Hence *στίχος*, a verse; whence, with *δισ*, di-STICH. See *ἄκρος*.

ΣΤΕΛΛΩ, f. ελω, to send, clothe, restrain, contract; *mid.* to shun, keep oneself apart. Hence *peristaltic*.

Στενάζω, fut. ξω, to groan, sigh; from *στένω*.

ΣΤΕΝΟΣ, ή, όν (comp. στενότερος), narrow. Hence, with *γράφω*, STENO-graphy.

ΣΤΕΝΩ, to groan, sigh.

ΣΤΕΡΓΩ, *f. ξω*, to have natural affection as between blood relations, be content, desire.

ΣΤΕΡΕΟΞ, *ὰ, ὄν*, solid, firm (hence, with *μέτρον*, STEREO-metry; with *τύπος*, STEREO-type; with *σκοπέω*, STEREO-scope); hence

Στερεόω, *ᾠ, f. ὥσω*, to strengthen, confirm, make firm.

ΣΤΕΡΕΩ, *ᾠ, f. ἔσω* and *ήσω*, to deprive.

Στερέωμα, τος, n. solidity, the firmament, firmness; from *στερεός*.

Στέφανος, ου, m. a crown, STEPHEN; and

Στεφανώω, *ᾠ, f. ὥσω*, to crown; from

ΣΤΕΨΩ, *f. ψω*, to crown.

Στήθη, pl. contr. of στήθος.

Στήθι, imperat. 2. aor. of ἵστημι.

ΣΤΗΘΟΣ, *εος, n.* the breast. Hence, with *σκοπέω*, STETHO-scope.

Στήναι, inf. 2. aor. of ἵστημι.

ΣΤΗΡΙΖΩ, *f. σω*, to confirm, strengthen, fix, establish; *mid. and pass.* to stand fast; hence

Στήριξον, 1. aor. imperat.

Στήσει, 3. sing. 1. fut.; στήσης, 2. sing. subj. 1. aor.; σήτε, 2. plur. imperat. 2. aor. of ἵστημι.

Στίγμα, τος, n. a mark, brand, STIGMA; from

ΣΤΙΖΩ, *f. ξω*, to prick, brand. Hence, through the Latin, STIMULATE.

ΣΤΙΛΒΩ, *f. ψω*, to shine, glitter.

ΣΤΟΑ, *ᾰς, f.* a porch, cloister. Hence STOICS, the philosophers of the *Porch*.

Στοιβάς, δος, f. anything strewed to walk on, as leaves, branches, rushes; a branch, bough; from *στελβω*.

Στοιχείον, ου, *n.* an element, a letter; *plur.* the first principles or rudiments; from **στοῖχος**, a rank, from **στείχω**; whence

Στοιχέω, ὦ, *f. ήσω*, to move in order, pursue a walk in life, conform to, walk orderly.

Στολή, ἥς, *f.* a robe, a vestment worn by priests and kings; from **στέλλω**, to clothe. Hence **STOLE**.

ΣΤΟΜΑ, τος, *n.* the mouth, speech, edge of the sword.

ΣΤΟΜΑΧΟΣ, ου, *m.* the **STOMACH**.

ΣΤΟΡΕΩ, ὦ, *f. έσω*, to strew. See **στρώννυμι**.

ΣΤΟΧΑΖΟΜΑΙ, *f. άσομαι*, to take aim.

Στρατεία, ας, *f.* a military expedition, warfare, army, host; from **στρατός**.

Στρατεύω, *f. σω*, to go on a military expedition, wage war against; war; *part. mid. substantively*, soldiers; and

Στρατιά, ας, *f.* an army, host; and

Στρατιώτης, ου, *m.* a soldier; from

ΣΤΡΑΤΟΣ, οὔ, *m.* an army. Hence, with **άγω**, **STRAT-agem**.

ΣΤΡΕΦΩ, *f. ψω*, to turn, to be converted. Hence **cata-STROPHE**.

Στρηνιάω, ὦ, *f. σω*, to live luxuriously or riotously; from **ΣΤΡΗΝΟΣ**, εος, *contr. ους*, *n.* profligacy, luxury.

Στρουθιον, ου, *n.* a sparrow; from

ΣΤΡΟΤΘΟΣ, οὔ, *m. and f.* a sparrow, also an ostrich.

Στρωνύω or **στρώννυμι**, *f. στρώσω* (from *obs. στρώω*), to spread, **STROW** or **STREW**; for **στορέω**.

ΣΤΥΓΕΩ, ὦ, *f. στύξω* (from *obs. στύγω*), to hate, also to call to witness. Hence the river **STYX**.

ΣΤΥΛΟΣ, ου, *m.* a pillar. Hence **peri-STYLE**; also the name of Simeon **STYLITES**.

ΣΤ', *gen. σοῦ, dat. σοι, acc. σέ; plur. ὑμεῖς, gen. ὑμῶν, dat. ὑμῖν, acc. ὑμᾶς (σοῦ, σοι and σέ, are enclitics), thou.*

Συγ-γενής, *έος, contr. οὗς, m. and f. a kinsman, relation, one of the same country; from σὺν and γένος.*

Συν-καθίζω, *f. σω, to set or sit with, make sit together, be set down together.*

Συγ-καλέω, *to call together.*

Συγ-κάμπτω, *to bend together, bow down, bend down, afflict.*

Συγ-κοινωνός, *οὔ, m. a partaker, associate; from κοινός.*

Συγ-κυρία, *ας, f. a coincidence, chance; from κύρω.*

Συγ-χαίρω, *to rejoice with or together, congratulate; hence*

Συγχάρητε, *2. plur. 2. aor. p.*

Συγ-χράομαι, *to use in common, associate with.*

ΣΤΚΕ'Η, *ης; contr. συκῇ, ἥς, a fig-tree; hence*

Συκο-φαντέω, *ῶ, f. ἦσω, to calumniate, extort by false accusation, from φαίνω. Hence SYCOPHANT, originally an informer against smugglers of figs.*

Συλάω, *ῶ, f. ἦσω, to despoil; from*

ΣΤ'ΛΗ, *ης, f. prey. Hence, with a neg., a-SYLUM.*

Συλ-λαμβάνω, *to inclose (in a net), take away with one, seize, conceive; mid. aid.*

Συλ-λέγω, *to collect, gather up.*

Συλληφθῆναι, *1. aor. inf. p. of συλλαμβάνω.*

Συμβαίνω, *to go with, fall out or happen, befall.*

Συμ-βασιλεύω, *to reign with.*

Συμβέβηκε, *3. sing. perf. of συμβαίνω.*

Συμβῆ, *3. sing. 2. aor. subj. of συμβαίνω.*

Συμβουλευώ, *f. σω, to take counsel with, advise; from βουλή.*

Συμ-παρα-γίνομαι, to come together, be present with, support, be on one's side.

Συμ-πνίγω, to suffocate, choke, press on.

Συμφέρον, *neut. part. of*

Συμφέρω, to bring together, be conducive to the interest of, be profitable, expedient, becoming.

Συμ-φωνία, *as, f. SYMPHONY*, harmony, concert, from *φωνή*; whence

Σύμ-φωνος, *ου, m. and f. in unison, accordant, harmonious.*

ΣΥΝ, *prep. governing a dat. with, at, besides.* Hence many words beginning with **SYN**-; or, before a labial (*p, b, or m*), **SYM**-; or, before *l*, **SYL**-; as, with *ὑπτομαι*, **SYN**-opsis; with *μέτρον*, **SYM**-metry; with *λόγος*, **SYL**-logism; with *λαμβάνω*, **SYL**-lable.

Συναγάγετε, *2. plur. imperat. 2. aor. Att. redupl. of*

Συν-άγω, to collect, lead in or into, receive as a guest, welcome; hence

Συν-αγωγή, *ἡς, f. a collecting, assembly, congregation, SYNAGOGUE.*

Συν-αίρω, to compare, reckon, assist.

Συν-αιχμάλωτος, *ου, m. and f. a fellow-captive; from αἰχμάλωτος, a captive (as it were taken with the spear, from αἰχμή and ἀλίσκω).*

Συν-αλίζω, *f. σω, to collect, congregate with; from ἀλίζω, to collect, which is from ἄλις.*

Συνάξει, *3. sing. 1. fut. of συνάγω.*

Συνᾶραι, *1. aor. inf. of συναίρω.*

Συν-αρπάζω, to seize or grasp violently.

Συν-αυξάνω, to increase together; *mid. to grow together.*

Συναχθήσεται, *3. sing. 1. fut. p. of συνάγω.*

Σύν-δουλος, *ου, m. a fellow-servant, colleague.*

Συνδρομή, ἥς, *f.* a comcourse; from δρέμω, to run; *see* τρέχω.

Συνέδραμε, 3. *sing.* 2. *aor.* of συντρέχω.

Συν-έδριον, ου, *n.* a conclave, assembly, the SANHEDRIM; from ἔδρα, a seat, from ἔζομαι, *fut.* ἐδοῦμαι.

Συνέθεντο, 3. *pl.* 2. *aor.* *m.* of συντίθημι.

Συν-εἶδησις, εως, *f.* conscience; from εἶδέω, to know.

Συνειληφύῃα, *fem. part. perf. Att.* of συλλαμβάνω.

Σύν-ειμι, to be with, come together.

Συνέλεξαν, 3. *pl.* 1. *aor.* of συλλέγω.

Συνέξουσιν, 3. *pl.* 1. *fut.* of συνέχω.

Συν-έρχομαι, to come together, go in with, accompany, associate with.

Συνεστῶσα, *fem. part. perf. Att.* of συνίστημι.

Συν-ευωχέομαι, οὔμαι, *f.* ἡσομαι, to feast with; from εὐωχία.

Συν-έχω, to hold with or together, confine, oppress, hem in, constrain, stop up; *pass. and mid.* to be seized with, to be deeply engaged in.

Συνηρπάκει, 3. *sing. plur.* of συναρπάζω.

Συνήχθη, 3. *sing.* 1. *aor. p.* of συνάγω.

Συν-θλάω, to break in pieces, bruise.

Συν-ίημι, to join together, understand, be wise.

Συν-ιστάνω or συν-ίστημι, *f.* συστήσω, to stand with, place with, present to, recommend, approve, commit, exhibit, appoint, create, manifest; be created, be constituted, exist, endure. Hence SYSTEM.

Συν-οδεύω, *f.* σω, to go on a journey with; from ὁδός.

Συντηριμμένον, *acc. part. perf. p.* of συντηρίζω.

Συν-τηρέω, to conserve, preserve, protect, remember.

Συν-τίθημι, to put together, appoint, make a bargain, agree, give assent, promise, covenant.

Συν-τρέχω, to run together with, run together.

Συν-τρίβω, to break in pieces, crush, bruise; *mid. and pass.* to be contrite.

ΣΤΡΒΗ, ης, or **τύρβη**, ης, *f.* a tumult, disturbance (derived through the Latin *disturbo*).

ΣΤΡΩ, *f.* ὤ, to draw, drag, pull along, draw together.

Hence **ΣΥΡΤΙΣ**, according to Sallust, *Bell. Jugurth.*

ΣΥΣ, υὸς, *m. or f.* a hog or sow. Akin to **SOW**.

Συ-στρέφω, to roll into a bundle, collect; from **σύν** and **στρέφω**.

Συχέμ, *indecl. m.* Sychem, a man's name; *fem.* the name of a city.

Σφάγιον, ου, *n.* a victim; from **σφάττω**.

ΣΦΑΛΛΩ, *f.* αλώ, to supplant, overturn, prostrate, deceive expectation, lead into error. Hence, through the Latin *fallo*, **FAIL**, **FALSE**, **FALLACY**. Akin to **BALK**, **FOIL**. The *σ* is dropped in forming the Latin *fallo*, as in *funda*, from *σφενδόνη*, a sling; in *fungus*, an excrescence, from *σπόγγος*; and in *tego*, from *στέγω*.

ΣΦΑΤΤΩ, or **σφάζω**, to slay in sacrifice, kill, wound.

Σφόδρα, *adv.* very much, exceedingly; from

ΣΦΟΔΡΟΣ, ἄ, ὄν, vehement, violent, strong.

ΣΦΡΑΓΙΣ, dos, *f.* a seal, signet, badge, token.

ΣΦΥΡΑ, ᾶς, *f.* a hammer; hence

Σφυρὸν, οὔ, *n.* the ankle (properly the bone of the ankle, called *malleolus*, Latin, from *malleus*, a hammer).

ΣΧΕΔΟΝ, *adv.* nearly.

ΣΧΙΖΩ, *f.* σω. to cleave, divide, rend. Hence **SCHISM**.

Σχοινίον, ου, *n.* a rope of bulrushes, a cord; from

ΣΧΟΓΝΟΣ, ου, *m.* a bulrush.

Σχολάζω, *f. σω*, to be at leisure, be unoccupied, give oneself to, be empty; from

ΣΧΟΛΗ, ης, *f.* leisure. Hence **SCHOOL**, as being free from business.

Σώζω, *f. σω*, 1. *aor. p.* ἐσώθην, to save, preserve, make whole; from σώος; hence

Σωθήσεται, 3. *sing. 1. fut. p.*

ΣΩΜΑ, τος, *n.* a body.

Σωρεύω, *f. σω*, to heap up; from

ΣΩΡΟΣ, ου, *m.* a heap. Hence **SORITES**, an argument consisting of an *accumulation* of syllogisms.

Σωτήρ, ος, *voc.* σῶτερ, a saviour, preserver; and

Σωτηρία, ας, *f.* safety, salvation; from σώζω.

Σωφροσύνη, ης, *f.* temperance, sobriety, soundness of mind, prudence, wisdom, decorum; from σόος and φρήν.

Τὰ, *neut. pl. of δ.*

Τάδε, *neut. pl. of ὅδε.*

Ταῖς, *dat. plur. fem. of ὁ*

Τακήσεται, 3. *sing. 2. fut. p. of τήκω.*

Ταλαι-πωρία, ας, *f.* trouble, misery, sorrow; from πῶρος, sorrow, and ταλάω.

ΤΑΛΑΝΤΟΝ, ου, *n.* a **TALENT**, a measure of weight; also a sum of money, which at Athens amounted to about £193 15s.; or, (according to others) £243 15s. sterling, and consisted of 60 minæ. See *μνᾶ*.

ΤΑΛΑΪΩ, or *τλάω*, ὦ, *f.* ἄσω, to bear or suffer. Akin, through the Latin, to **TOLERATE**.

Ταμείον, ου, *n.* a granary, barn, chamber, closet; from

ΤΑΜΙΑΣ, *ov. m.* a steward, dispenser of food, quæstor, judge, defender.

Τάναντία, for τὰ ἐναντία.

Ταξάμενοι, *pl. part. 1. aor. m. of τάσσω*.

ΤΑΠΕΙΝΟΣ, ἡ, ὄν, low, humble; hence

Ταπεινο-φροσύνη, *ης, f.* humbleness of mind, modesty; from φρήν.

Ταπεινός, ὦ, *f. ὥσω*, to bring low, to humble; *mid.* to humble oneself, be afflicted; from ταπεινός.

ΤΑΡΑΨΣΩ, *f. ξω*, to disturb, put in fear, perplex.

ΤΑΨΤΑΡΟΣ, *ov, m.* Tartarus, the fabled infernal regions; hence

Ταρταρός, ὦ, *f. ὥσω*, to cast down to hell.

Τὰς, *acc. fem. of ὁ*.

ΤΑΣΣΩ, *f. ξω*, to set in order or array, constitute, set under one's authority, order, determine, appoint, destine. Hence TACTICS, TAX; with σύν, syn-TAX.

ΤΑΥΡΟΣ, *ov, m.* a bull.

Ταῦτα, *neut. pl.* and ταύτης, *gen. sing. fem. of οὗτος*.

Τάφος, *ov, m.* a sepulchre, tomb; hence epi-TAPH; from θάπτω, *2. aor. ἔταφον*.

Τάχα, *adv.* quickly, perhaps; and

Ταχέως, *adv.* quickly, easily; and

Ταχύ, *adv.* quickly; from

ΤΑΧΥΣ, εἶα, ὦ (*comp. θάσσων, superl. τάχιστος*), quick, ready.

ΤΕ, *conj. encl.* and, both.

Τεθεικώς, *part. perf. of τίθημι*.

Τεθεμελιωμένοι, *pl. part. perf. p. of θεμελιόω*.

Τεθῆναι, *1. aor. p. inf. of τίθημι*.

Τέθνηκε, *3. sing. perf. of θνήσκω*,

ΤΕΙΝΩ, *f. τεῶω, perf. τέτακα*, to stretch, extend, strive.

Hence **ΤΟΝΕ**; also, from the *fem. part. ὑπο-τείνουσα* (understanding *γραμμή*, a line), **hypo-TENUSE**, sometimes erroneously spelt *hypothēnuse*.

ΤΕΙΧΟΣ, *eos, contr. ους, n.* a fortification, wall.

Τέκη, *3. sing. subj. 2. aor. of τίκτω*.

ΤΕΚΜΑΡ, *indecl. n.* an end, issue, or event; also a sign; hence

Τεκμήριον, *ου, n.* a sign, token.

Τέκνον, *ου, n.* offspring, a child; from τίκτω.

Τέκτων, *ονος, m.* an artificer, builder; from τεύχω.

Hence, with *ἀρχή*, **archi-TECT**.

Τέλειος, *α, ον*, perfect, unblemished; from τέλος, the end; hence

Τελειόω, *ῶ, f. ὥσω*, to make perfect, accomplish, bring to perfection; and

Τελεσ-φορέω, *ῶ, f. ἥσω*, to bring to maturity or perfection; from *φορέω*.

Τελευτάω, *ῶ, f. ἥσω*, to end, de cease, end the life (*βίον* being understood); and

Τελέω, *ῶ, f. ἔσω*, to finish, perform, pay (tribute); and

Τέλη, *pl. contr. from τέλος*.

ΤΕΛΛΩ, *scarcely used except in comp.*, to do, accomplish; *mid.* to be.

ΤΕΛΟΣ, *eos, n.* the end; also tribute, tax, expense, dignity; sometimes a troop of soldiers.

ΤΕΜΝΩ, *f. μῶ, 2. aor. ἔταμον, Att. ἔτεμον, p. m. τέτομα*, to cut. Hence **TOME**, *ana-TOMY*, *epi-TOME*; with *a, neg.* **a-TOM**.

ΤΕΡΑΣ, *τος, n.* a prodigy, miracle.

Τέσσαρα, *neut. of τέσσαρες*; whence

Τεσσαράκοντα, *indecl. numeral adj.* fifty; and

Τεσσαρακοντα-ετής, *έος*, *m. and f.* of forty years old; from *έτος*.

ΤΕ'ΣΣΑΡΕΣ, or *Att. τέτταρες*, *m. and f., n. a, gen. ων*, four (hence *TESSELATED*, through the Latin *tessella*, a little square); hence

Τέταρτος, *η, ον*, fourth; and

Τετρά-γωνος, *ου*, *m. and f.* quadrangular; from *γωνία*.

Τετρακόσιοι, *αι, α, m. and f.* four hundred; from *τέτταρες* or *τέσσαρες*. See *πεντακόσιοι*.

ΤΕΥΧΩ, *f. ξω*, to fabricate, build, prepare, arm for combat. Hence, with *πέντε*, *penta-TEUCH*.

ΤΕ'ΦΡΑ, *ας, f.* ashes. Hence

Τεφρώω, *ῶ, f. ὠσω*, to reduce to ashes.

Τεχθεις, *1. aor. p. of τίκτω*.

ΤΕ'ΧΝΗ, *ης, f.* art, skill, artifice (hence *TECHNICAL*); hence

Τεχνίτης, *ου, m.* an artificer.

Τῇ, *dat. fem. of ὁ*.

ΤΗ'ΚΩ, *f. ξω*, to melt.

Τῇλε, *adv.* far off; *prep. with gen.* far from. Hence, with *σκοπέω*, *TELE-scope*; with *γράφω*, *TELE-gram*.*

* *TELE-gram*.] A warm controversy having recently been carried on respecting the legitimacy of the formation of the word *TELEGRAM*—now universally substituted for *telegraphic despatch*—and the case in favour of the genuineness of that new coinage having scarcely been adequately stated, it may not be out of place here to develop the arguments which, in the present editor's view, set the question at rest.

On looking cursorily at the point, it might be supposed that in the same manner as *anagram*, *diagram*, and *epigram*, are combinations of *ἀνά*, *διά*, and *ἐπί*, with the verbal noun *γράμμα*—

Τηλικ-ούτος, καύτη, κούτο (declined like *ούτος*, but omitting *τ* from the cases of *ούτος* which begin

formed from the perfect passive of *γράφω*, and indicating the writing or linear drawing produced by the action of the verb—so *telegram* might be constructed with *τῆλε*. But the opponents of the word *telegram* object, that such formations are legitimate only where the first part of the compound word is a preposition uniting with *γράφω* to form the compound verbs *ἀναγράφω*, *διαγράφω*, etc.; whereas the combination *τηλεγράφω* neither actually exists, nor is admissible by analogy. If, they say, the adverb *τῆλε* be combined with the root *γραφ*, the compound must assume the form *τηλεγραφέω*; and the verbal noun would be *τηλεγράφημα*, from which no other English word could be derived than *telegrapheme*.

Undoubtedly, excepting when it is compounded with prepositions, the baryton *γράφω* in composition assumes the form *-γραφέω* or *-γραφῶ*. On that principle are or would be formed *χειρο-γραφέω*, *όλο-γραφέω*, *μονο-γραφέω*, *παρλληλο-γραφέω*, etc.; and those who think *telegram* an unjustifiable innovation insist: (1.) that, similarly, *τηλε-γραφέω* would be the correct formation; and (2.) that, if it is so, the derivative in question must necessarily be *telegrapheme*, and not *telegram*.

Both those positions are controvertible.

(1.) In the first place, although *τῆλε* is generally an adverb, it is not always so. The particles to which grammarians have arbitrarily confined the title of *prepositions*, such as *ἀνὰ*, *διὰ*, *κατὰ*, *μετὰ*, and *παρὰ*, are frequently used as adverbs; that is, without governing any case. Hence they fall under the very same category as *τῆλε*, which is a *prepositive particle used—when not a prefix in composition—sometimes with a case which it governs, sometimes without one*. Now this is the only definition which would adequately describe *διὰ*, *ἀνὰ*, etc. In fact, *διὰ*, etc., are, on the one hand, as much adverbs as prepositions; and *τῆλε*, on the other, is as much a preposition as an adverb. Consequently, the Greek having the forms *ἀναγράφω*, *διαγράφω*, etc., there is no reason why *τηλεγράφω* should be “an impossible

with τ), so great; from οὔτος and τηλίκος, so great, which is from ἡλίκος, by prefixing the *art.* τό.

Τῆν, *acc. fem. of* ὁ.

ΤΗΡΕΩ, ὦ, *f.* ἴσω, to keep, observe, preserve, watch,

word." On this first ground, therefore, that τῆλε is a preposition, *telegram* is as legitimately formed as *diagram*.

Neither is there anything in the notion which τῆλε represents, to take it out of the class of prepositions; but quite the contrary. If *παρά*, *near to*, is a "preposition," why not τῆλε, *far from*? Is it because, besides governing a genitive case, τῆλε is also used adverbially? Certainly not; for *παρά* is in precisely that predicament.

(2.) But, secondly, even were we to surrender the fact that τῆλε answers to the definition of a *preposition*, both formally and substantially, as rigorously as ἀνά and παρά—and thus to concede that τηλεγράφω, and not τηλεγράφω, would be the correct compound—still *telegram* is justifiable. In relation to supposable verbs in -γράφω, there are participial adjectives, ending in -γραμμος, from which English nouns in -gram in some instances actually are, and in others may analogously be, derived. Exactly as *parallelogram* comes from παραλληλόγραμμος, and *monogram* from μονόγραμμος, although the corresponding verbs would unquestionably be παραλληλογράφω and μονογράφω—so might *telegram* be formed from τηλεγράμμος, similarly related to the (imaginary) verb τηλεγράφω. If *parallelogram* is legitimate, *telegram* is so likewise; and thus we can afford to abandon the first alternative of our dilemma.

One of two conclusions follows:—either (1.) that TELEGRAM is a word as analogically formed as any in the English language; or (2.) that *monogram* and *parallelogram*, although transferred into English direct from the Greek, must be condemned as solecisms, to be replaced by *monographeme* and *parallelographeme*.

To advance such a position as the latter, is virtually to assert that the analogies of the Greek language are better understood by some modern scholars, than they were by the Greeks themselves.

defend. Hence, with ἀήρ, ar-TERIES, by the ancients supposed to be *air-ducts*. But others derive *artery* from αἶρω, as being *raised* by a constant pulsating motion.

Τῆς, *gen. fem. of ὁ*.

Τί, *neut. of τίς interrog., also adverbially, why; but τί, neut. of τίς indef.*

ΤΙΘΗΜΙ, *imperat. τίθει, f. θήσω, 1. aor. ἔθηκα, 2. aor. imperat. θές, inf. 2. aor. θεῖναι, 1. aor. p. ἐτέθην, perf. τέθεικα, to put, place, lay, lay down, render, ordain. Hence THEME, THESIS, epi-THEΤ.*

ΤΙΚΤΩ, *f. m. τέξομαι, 2. aor. ἔτεκον (from obs. τέκω), to bring forth, generate (generally as a female, but also as a male), cause to exist.*

ΤΙΛΛΩ, *f. ιλῶ, to pluck, pluck out, break off.*

Τιμάω, *ῶ, f. ἥσω, to honour, esteem, treat with honour or favour; and*

Τιμῇ, *ῆς, f. fine, price, honour, dignity, veneration, reward; and*

Τίμιος, *α, ον, costly, honoured (comp. ὡτερος), honorable, estimable, precious; from τίω.*

Τίνα, *acc. or neut. pl. of τίς; but τινὰ acc. or neut. plur. of τίς; and a similar diversity of accent is to be observed in the other cases of τίς and τίς.*

ΤΙΝΑΞΞΩ, *f. ξω, to shake, break through.*

Τίς, *m. and f. n. τί, gen. τίνος, interrogative pronoun, who, which, what, any, why; from*

ΤΙΣ, *m. and f. n. τί, gen. τινός, indefinite pronoun, an enclitic in all its cases, including the Attic forms τοῦ, τῷ, for τινός, τινὶ; any, some, certain, some one,*

any one, something; (with *ἄν* or *ἐάν*) whosoever, whatsoever.

ΤΙΤΡΩ'ΣΚΩ, *f.* *τρώσω* (from *abs.* *τρώω*) to wound, hurt, injure.

ΤΙΩ, *f.* *σω*, to honour, estimate, punish, pay, atone for.

Τὸ, *neut.* of *ὁ*.

ΤΟΓ, an *encl. particle* (joined to adverbs and conjunctions, and having sometimes the force of) although, therefore, but indeed; (after *μέν*) however.

Τοι-γαρ-οὖν, *conj.* therefore, accordingly.

Τοί-νυν, *conj.* therefore.

Τοι-οὔτος, *τοιαύτη*, *τοιοῦτον*, or *τοιοῦτο*, declined in all genders like *οὔτος*, but dropping the initial *τ* of the cases of *οὔτος*. Such, such an one.

Τοῖς, *dat. plur.* of *ὁ*.

ΤΟ'ΑΜΑ, *ης*, *f.* boldness, daring (generally in a bad sense); hence

Τολμᾶν, *inf. contr.* of

Τολμάω, *ῶ*, *f.* *ήσω*, to dare, be bold, endure, have confidence in; hence

Τολμητής, *οὔ*, *m.* a bold or audacious person.

Τομός, *ή*, *ὄν* (*comp.* *-ώτερος*), sharp, keen; from *τέμνω*.

Τὸν, *acc.* of *ὁ*.

ΤΟ'ΞΟΝ, *ου*, *n.* a bow to shoot with. Hence is derived *τοξικὸν*, poison for smearing arrows; whence, with *λόγος*, *TOXICO*-logy; and, through the Latin, *INTOXICATE*.

Τοπάzion, *ου*, *n.* a *TOPAZ* or *chrysolite*; *τοπάζω*, from *τόπος*, sometimes signifies *to seek in all places*; whence the name of this stone, from its being in

great demand. Others derive it from the island Topazos.

ΤΌΠΟΣ, ου, *m.* a place, room. Hence TOPICS, i.e. common-places; with **γράφω**, TOPO-graphy; with οὐ, u-TOPIA.

Τοσ-ούτος (*for declension see τοιούτος or τηλικούτος*), so great, so much, so many, as great; from οὗτος and τ-όσος, so great, from ὅσος. See τηλικούτος and τότε.

Τ-ότε, then; from τὸ ὅτε, as it were *the when*; which is, perhaps, similarly, the origin of the word *then*.

Τοῦ, *gen. of ὁ*.

Τοῦναντίον for τὸ ἐναντίον, on the contrary; from ἐναντι-
Τοὺς, *acc. plur. of ὁ*.

Τούτου, *gen.* and τοῦτο or (before a vowel) τοῦτ', *neut. of οὗτος*.

ΤΡΑΪΓΟΣ, ου, *m.* a he-goat. Hence with ἀοιδή, TRAGEDY, a performance for which originally a goat was the prize.

ΤΡΑΪΕΖΑ, ης, *f.* a table. Hence TRAPEZIUM.

Τραῦμα, τος, *n.* a wound; from τιτρώσκω. Hence TRAUMATIC, a term applied to tetanus arising from a wound.

ΤΡΑΪΧΛΟΣ, ου, *m.* the neck.

ΤΡΑΧΤΪΣ, εἰα, ὤ, rough, rugged. Hence TRACHEA.

ΤΡΕΙΣ, *m. and f. n.* τρία, *gen.* τριῶν, *dat.* τρισὶ, three.

Akin to THREE. Hence, with βραχὺς, TRI-brach; with γωνία and μέτρον, TRI-gono-metry.

Τρέμω, *f.* ᾠ. to tremble, fear; from τρέω.

ΤΡΕΪΠΩ, *f.* ψω, to turn.

ΤΡΕΪΦΩ, *f.* θρέψω, *perf.* τέτρεφα, *perf. p.* τέθραμμαι, to

nourish, bring up. Hence (*with a neg.*) a-TROPHY, hyper-TROPHY.

ΤΡΕΨΩ, *f.* θρέξω, *perf.* δεδράμηκα (from obs. δραμέω)
2. *aor.* ἔδραμον (from obs. δρέμω), to run. Hence,
with ἵππος, Hippo-DROME.

ΤΡΕΨΩ, *f.* έσω, to tremble, fear.

ΤΡΙΑ, *neut.* of τρεῖς.

ΤΡΙΒΩ, *f.* ψω, to rub, bruise, break, exercise, vex,
wear out.

ΤΡΙΖΩ, *f.* σω, to creak, make the noise of grinding or
gnashing the teeth.

Τρίς, *adv.* thrice; and

Τρισί, *dat. plur.* from τρεῖς; whence

Τρίστογον, *ou, n.* the third floor or story; from στεγή.

Τρίτος, *η, on*, third; from τρεῖς.

Τρίχα, *acc. sing.* and **τριχῶν**, *gen. plur.* of θρίξ.

Τρόπος, *ou, m.* a turning, mode, manner; from τρέπω.

Hence TROPIC, TROPE, TROPHY; and, with ἥλιος,
helio-TROPE.

Τροφή, *ης, f.* nourishment, nutriment, instruction; and

Τροφός, *ού, f.* a nurse; from τρέφω.

ΤΡΥΒΑΙΟΝ, *ou, n.* a dish.

Τρυγᾶω, *ώ, f.* ἥσω, to cut down, gather in the vintage; from

ΤΡΥΓΗ, *ης, f.* wheat, corn, fruit, vintage.

Τρυγών, *όνος, m. and f.* a turtle-dove; from

ΤΡΥΖΩ, *defect.* to murmur, coo as a dove.

ΤΡΥΠΑ, *ης, f.* a hole; hence

Τρύπημα, *τος, n.* a hole, eye of a needle.

Τρυφή, *ης, f.* enervating or delicate living, luxury; from
θρύπτω.

Τροάς, *δος, f.* Troas.

ΤΡΩΓΩ, *f.* ξω, to eat, gnaw, cranch.

ΤΥΓΧΑ'ΝΩ, *f. m.* τεύξομαι, 2. *aor.* ἔτυχον (from *obs.* τεύχω); *perf. p.* τέτυγμαι; also *fut.* τυχήσω (from *obs.* τυχέω); to happen to be, happen on, meet, reach, attain, obtain; 2. *aor. part. as adj.* ordinary.

ΤΥ'ΛΟΣ, *ου, m.* callous flesh, a wooden nail.

Τύπος, *ου, m.* an impression, model, example, print, TYPE, figure, emblem, rule, contents (of a letter); from

ΤΥΠΤΩ, *f. ψω*, to strike, strike off, smite, punish.

Τυρβάζω, *f. σω*, to make a disturbance; *mid.* to be in trouble, be disquieted; from σύρβη or τύρβη.

Τύρος, *ου, m.* the city of Tyre.

ΤΥΦΛΟΣ; ἡ, ὄν, blind.

ΤΥΦΩ, *f. θύψω*, to raise a smoke, stupefy, smoulder, kindle. Hence, from τυφός, stupor from fever, TYPHUS.

Τυφωνικός, ἡ, ὄν, tempestuous; from τυφών, a hurricane; from τύφω.

Τυχικός, οὐ, *m.* Tychicus, a man's name.

Τυχών, *part. 2. aor. of τυγχάνω.*

Τῷ, *dat. and τῶν, gen. pl. of ὁ.*

ΤΑ'ΚΙΝΘΟΣ, *ου, m.* the flower HYACINTH; a gem resembling it in colour.

Τάλινος, ἡ, *ον*, made of glass; from

ΤΑΛΟΣ, *ου, m.* glass.

Τβρίζω, *f. σω*, to insult, outrage, treat contumeliously, or injuriously; from

ΤΒΡΙΣ, *εως, f.* insult, injury (hence HYBRID); hence

Τβριστής, οὐ, *m.* a contumelious or injurious person.

ῥυγιάινω, *f. ανῶ*, to be in good health, sound in faith, pure; from

ῥΥΓΙΗ' Σ, *έος, contr. οὖς, m. and f., n. ές*, healthy, sound, pure. Hence **HYGIENE**, the science of preserving health.

ῥΥΠΟ' Σ, *ά, δν*, moist, full of sap, green. Hence, with μέτρον, **HYGRO-meter**.

ῥῬατος, *gen. of ῥῬωρ*; whence

ῥῬο-ποτέω, *ῶ, f. ήσω*, to drink water, be a water-drinker; from πίνω.

ῥΔΩ, *defect.* to sing or celebrate.

ῥΔΩΡ, ῥδατος, *n. water*. Hence **DROPSY** (formerly written *hydropisy*); with γεννάω, **HYDRO-gen**; with φόβος, **HYDRO-phobia**; with ἱσσημι, **HYDRO-statics**. Hence also numerous other words beginning with **HYDR-**. Akin to **WATER**.

ῥετός, *οῦ, m. rain*; from ῥω.

ῥΙΟ' Σ, *οῦ, m. a son*.

ῥΔΗ, *ης, f. matter, material, wood, timber, filth*.

Hence, through the Latin *sylva*, **SYLVAN**.

ῥμεῖς, *pl. and ῥμάς, acc. pl. of σύ*.

ῥμέναιος, *ου, m. Hymenæus, a man's name*.

ῥμῖν, *dat. pl. of σύ*.

ῥμνος, *ου, m. a HYMN*; from ῥδω.

ῥμῶν, *gen. pl. of σύ*.

ῥπ', *by apocope for ὑπὸ before a vowel*.

ῥπ-άγω, to bring under, withdraw oneself, go, go away, die.

ῥπ-ακούω, to listen, obey.

ῥπ-αντάω, *ῶ, f. ήσω*, to come to meet; from ἀντάω, to meet; from ἀντί; hence

- 'Τπ-άντησις, *ews*, *f.* meeting.
 'Τπ-άρχω, *f.* ξω, to begin, be present, belong to, be, be in, conduce to; from ἀρχή
 'ΤΠΕ'Ρ, *prep. with a gen.* upon, above, respecting, for, on account of, in behalf of, instead of, by means of; *with an acc.* above, beyond, greater than, to the end that; (*after a comparative*) than or to; also *adverbially*, more, exceedingly. Hence all words beginning with HYPER-. Akin to UPPER and OVER.
 'Τπερ-αίρω, to lift up or over, *mid.* to exalt oneself above measure, rise, be proud.
 'Τπερ-βολή, ἥς, *f.* passing over, transcendency, excellence, permanence; from βάλλω.
 'Τπερ-εκχύνω, *f.* ύσω, to pour out too much; *mid.* to overflow.
 'Τπερ-έχω, to hold over, be prominent, be superior to, surpass, be supreme.
 'Τπερήφανος, ου, *m. and f.* conspicuous, proud; from ὑπὲρ and φαίνω.
 'Τπερ-οχή, ἥς, *f.* eminence, excellence, superiority, authority; from ὑπερέχω.
 'Τπερῶν, ου, *n.* an upper chamber; for ὑπερώϊον; from ὑπέρ. Some take it from ῥον.
 'Τπ-έχω, to put under, be subject or subjected to, undergo.
 'Τπ-ηρέτης, ου, *m.* a rower, attendant, officer, constable, servant, assistant; from ἐρέσσω.
 'Τπῆρχον, 1. *sing.* or 3. *plur. imperf.* of ὑπάρχω.
 'ΤΠΝΟΣ, ου, *m.* sleep.
 'ΤΠΟ', *prep., with a gen.* by, from; *with an acc.* under,

in. Hence numerous compound words beginning with **HYPO-**.

Ἵπό-δειγμα, *τος, n.* an image, typical representation, example; from δείκνυμι.

Ἵπο-δέω, to bind under or on, bind on the feet; *pass.* to be shod with sandals; hence

Ἵπό-δημα, *τος, n.* a sandal.

Ἵπο-κριτής, *οὔ, m.* a personator, actor, dissembler, **HYPOCRITE**; from ὑπο-κρίνομαι, to answer, personate.

Ἵπομενεῖτε, *2. plur. 1. fut. of*

Ἵπο-μένω, to remain behind, sustain, undergo, suffer, endure, persevere.

Ἵπό-μνησις, *εως, f.* remembrance, reminding; from μνάομαι.

Ἵπο-μονή, *ῆς, f.* patience; from μένω.

Ἵποπνεύσαντος, *gen. part. 1. aor. of*

Ἵπο-πνέω, to blow gently.

Ἵπο-στρέφω, to return.

Ἵπο-ταγή, *ῆς, f.* subjection; and

Ἵποτάγητε, *2. pl. 2. aor. p.*; from

Ἵπο-τάσσω, to set under, make subordinate, subject; *mid. and pass.* to submit oneself, be subject, obey.

Ἵς, *ὕος, m. or f.* a hog or sow; the same as οὗς, the aspirate being changed into σ.

Ἵσσωπος; *ου, m. Heb.* **HYSSOP**, a plant with a stem about 1½ or 2 feet long.

Ἵστερέω, *ῶ, f. ἥσω*, to be behind or deficient, come short, lack; from

ἽΣΤΕΡΟΣ, *α, ον*, subsequent, future.

Ἵφ', *by apocope for ὑπὸ, before an aspirated vowel.*

ἽΦΑΙΝΩ, *φ. ῶ, or ὑφάω, ῶ*, to weave; hence

Ἰφαντός, ἡ, ὄν, woven.

Ἰψηλός, ἡ, ὄν, high, lofty, eminent; from ὕψος; hence

Ἰψηλο-φρονέω, ὦ, *f.* ἥσω, to have lofty thoughts, be proud or high-minded.

ἸΨΟΣ, εος, *n.* height, sublimity; hence

Ἰψύω, ὦ, *f.* ὥσω, to exalt, honour.

ἸΩ, *f.* σω, to rain. Hence HYADES, a constellation.

Φαγεῖν, 2. *aor. inf. of*

ΦΑΓΩ, *f. m.* φάγομαι, 2. *sing.* φάγεσαι, to eat. Hence, with ἄνθρωπος, AnthroPO-PHAGI.

ΦΑΙΝΩ, *f.* ἀνῶ, to bring to light, shine, shew; *pass.* to be visible, appear (hence PHANTOM, PHASE, ePI-PHANY, em-PHYSIS); hence

Φανερόω, ὦ, *f.* ὥσω, to manifest, make known.

ΦΑΡΑΓΞ, γγος, *f.* a valley, precipice, chasm.

Φαρισαῖος, ου, *m.* a Pharisee.

Φαρμακεύς, έως, *m.* a preparer of drugs or medicines; from

ΦΑΡΜΑΚΟΝ, ου, *n.* a drug, poison. Hence PHAR-
MACY.

ΦΑΤΝΗ, ης, *f.* a manger.

ΦΑΤΛΟΣ, η, ου, vile, evil, wicked.

ΦΑΩ, *defect.* to shine; also to speak (whence φημι); also to slay.

ΦΕΒΟΜΑΙ, *defect.* to flee from, fear.

ΦΕΓΓΟΣ, εος, *n.* splendour, a shining light.

ΦΕΙΔΟΜΑΙ, *f.* σομαι, to spare, forbear, forgive.

Φελόνης, φαιλόνης, or φενόλης, ου, *m.* a cloak; from the
Lat. *penula*.

ΦΕΝΩ, *f.* ὦ, to kill.

ΦΕ'ΡΩ, *f. ὀσω* (from *obs. ὀω*), 1. *aor. ἤνεγκα*, 2. *aor. ἤνεγκον* (from *obs. ἐνέγκω*), *perf. p. ἐνήνεγκαι*, *perf. m. ἐνήνοχα* (from *obs. ἐνέχω*), to bear, tarry, bring, exhibit; *pass.* be borne on, come, be heard, rush. Hence, with *χριστός*, the name Christo-PHER, i.e. carrying Christ; with *σῆμα*, sema-PHORE. Akin to BEAR.

ΦΕΥΓΩ, *f. ξω*, *perf. p. πέφυγμαι*, *perf. m. πέφευγα*, to flee, flee from, shun, escape. Hence, through the Latin *fugio*, FUGITIVE.

ΦΗΜΙ, *ης*, *f.* saying, report, FAME; from

ΦΗΜΙ, *f. φήσω*, 2. *aor. ἔφην*, an *encl. in the pres., except 2. sing.*, to say, speak; from *φάω*. Hence *prophet*.

ΦΘΑ'ΝΩ, *f. φθάσω* (from *primitive φθάω*), 2. *aor. ἔφθην* (as if from *φθῆμι*), to anticipate, prevent, come first or previously, come suddenly on, happen, acquire.

ΦΘΕΓΓΟΜΑΙ, *f. ξομαι*, to sound, utter. Hence *apophthegm*.

ΦΘΕΙΡΩ, *f. ερῶ*; or *φθέω*, *f. ἥσω*; or *φθίω*, *f. σω*; to destroy, corrupt. Hence *PTHISIS*.

ΦΘόγγος, *ου*, *m.* a sound, voice; from *φθέγγομαι*. Hence, with *δῖς*, di-PHTHONG. Perhaps akin to TONGUE.

ΦΘΟ'ΝΟΣ, *ου*, *m.* envy.

Φθορά, *ας*, *f.* destruction, corruption; from *φθείρω*.

ΦΙΑ'ΛΗ, *ης*, *f.* a bowl, cup, VIAL.

Φιλ-ανθρωπία, *ας*, *f.* love of mankind, love toward man, humanity, PHILANTHROPY, benevolence; from *ἄνθρωπος* and *φίλος*; whence

Φιλ-αργυρία, *ας, f.* love of money, avarice; from ἀργυρος.

Φιλέω, ὦ, *f.* ἤσω, to love, delight in, be wont, kiss (hence, with σοφός, PHILO-sophy; also other words beginning with PHIL-); and

Φίλη, *ης, f.* a female friend; from φίλος.

Φιλητός, οὐ, *m.* Philetus, a man's name.

Φίλιπποι, *ων, m.* the city Philippi.

Φίλιππος, *ου, m.* Philip.

Φιλο-νεικία, *ας, f.* love of contention, emulation, dispute, striving; from νείκος, and φίλος; whence

Φιλό-ξενος, *ου, m. and f.* kind to strangers, hospitable; from ξένος, and

ΦΙΛΟΣ, *ου, m.* (*irreg. comp.* φιλαίτερος, φίλτερος, and φίλιων, and their corresponding *superlatives*), a friend, companion; *adj.* fond of.

ΦΙΜΟΣ, οὐ, *m.* a muzzle; hence

Φιμώω, ὦ, *f.* ὠσω, to muzzle, reduce to silence; *mid. and pass.* to be silent, quiet.

ΦΛΕΓΩ, *f.* ξω, 2. *aor.* ἐφλεγον, to burn, be inflamed.

Hence PHLEGM.

ΦΛΕΩ or φλύω or φλύζω, *defect.* to boil over, to be a vain talker.

Φλόξ, γός, *f.* a flame; from φλέγω.

Φοβέω, ὦ, *f.* ἤσω, to terrify; *mid.* to fear, reverence, be pious (hence, with ὕδωρ, hydro-PHOBIA); and

Φόβος, *ου, m.* terror, fear, awe, reverence; from φόβομαι.

ΦΟΙΝΙΞ, *κος, m.* a palm; also the port Phenice.

Φονεύς, *έως, m.* a man-slayer, murderer; and

Φόνος, *ου, m.* killing, murder; from φένω.

Φορέω, ὦ, *f.* ἦσω, to wear; and

Φορτίον, ου, *n.*, and **φόρτος**, ου, *m.* a burden, cargo; from **φέρω**.

ΦΡΑ΄ΖΩ, *f.* σω, to speak, tell, declare, explain. Hence
PHRASE.

ΦΡΑ΄ΣΣΩ, *f.* ξω, to fence off, obstruct, stop the mouth, reduce to silence. Hence **dia-PHRAGM**.

ΦΡΕΑΡ, τος, *n.* a well, cistern.

ΦΡΗ΄Ν, ενος, *f.* the mind, understanding, præcordia, midriff. Hence **PHRENSY**; with **λόγος**, **PHRENO-**logy.

ΦΡΙΞ, κος, *f.* the roaring or motion of the sea, ripple; hence

Φρίσσω, *f.* ξω, *perf.* πέφρικα, to be rough, shudder, quake for fear.

Φρονέω, ὦ, *f.* ἦσω, to mind, be minded, think, understand, be of opinion, be wise, care for; τὸ **φρονεῖν**, mindfulness; from **φρήν**.

Φρουρέω, ὦ, *f.* ἦσω, to guard, keep guard, preserve, destine for; from **φρουρός**, a guard, from **πρὸ** and **οὔρος** or **όράω**.

ΦΡΥΑ΄ΣΣΩ, *f.* ξω, to roar, rage.

Φρύγανον, ου, *n.* a branch or dry twig; from

ΦΡΥ΄ΣΣΩ, or **φρύγω**, to parch, burn.

Φυέν, *neut. part. 2. aor. p. of φύω*.

Φυλακή, ἡς, *f.* a watch, guard, prison; and

Φύλαξ, κος, *m.* a watch, guard; from

ΦΥΛΑ΄ΣΣΩ, *f.* ξω, to preserve, keep, watch, guard, observe; *mid.* to be on one's guard against, avoid.

Hence **PHYLACTERY**.

ΦΥΛΗ΄, ἡς, *f.* a tribe, family.

ΦΥΛΛΟΝ, ου, *n.* a leaf. Hence, through the Latin *folium*, **FOLIAGE**.

Φύραμα, τος, *n.* a kneaded mass (as of clay, dough, etc.); from *φύράω* or

ΦΥΡΩ, *f.* ω, to mix, knead.

ΦΥΣΑΪΝ, ω, *f.* ήσω, to inflate.

Φυσικός, ή, όν, natural; and

Φυσικώς, *adv.* naturally; from *φύσις*.

Φυσιώω, ω, *f.* ώσω, to inflate, be puffed up; from *φυσάω*.

Φύσις, εως, *f.* nature, instinct, species (hence **PHYSICS**; with *γινώσκω*, **PHYSIO-gnomy**); from

ΦΥΩ or *φύμι*, *f.* σω, 2. *aor.* έφυν, to beget, produce, grow, germinate.

ΦΩΛΕΟΣ, ου, *m.* a hole, lair.

Φωνέω, ω, *f.* ήσω, to call, call out, bid to, summon; from

ΦΩΝΗ, ής, *f.* a voice, sound, noise. Hence, with *σύν*, **sym-PHONY**; **eu-PHONY**.

ΦΩΡ, ός, *m.* a thief. Hence, through the Latin *fur*, **FURTIVE**.

Φώς, τος, *n.* light, enlightenment (hence, with *γράφω*, **PHOTO-graphy**); *contr. for* *φάος*, from *φάω*; hence

Φως-φόρος, ου, *m. and f.* bringing light; *subst.* the dawn; Lucifer, the morning-star (hence **PHOSPHORUS**), from *φέρω*.

Φωτεινός, ή, όν, light, full of light, illuminated; from *φώς*.

ΧΑΙΝΩ, *f.* ανώ, to yawn, gape.

ΧΑΙΡΩ, *f.* αρώ, to rejoice, be in health; *imperat.* *χαίρε*, hail! God speed.

ΧΑ΄ΔΑΖΑ, *ας*, *f.* hail.

ΧΑΛΛΑ΄Ω, *ῶ*, *f.* ἄσω, to let down, lower.

Χαλεπός, *ή, ὄν*, difficult, dangerous; from

ΧΑΛΕ΄ΠΤΩ, *f.* ψω, to injure, destroy.

Χαλιν-αγωγέω, *ῶ*, *f.* ἥσω, to guide with a bridle, curb;
from ἄγω and

ΧΑΛΙΝΟ΄Σ, *οῦ*, *m.* a bridle.

Χαλκεός, *έως*, *m.* a worker in brass or copper, a smith;
from χαλκός.

Χαλκηδών, *όνος*, *m.* CHACEDONY, a sort of onyx stone,
so called from the city *Chalcedon*.

ΧΑΛΚΟ΄Σ, *οῦ*, *m.* brass, a piece of brass money, a brazen trumpet.

Χαλῶσι, *3. pl. contr. of χαλάω*.

ΧΑΜΑ΄Γ, *adv.* on the ground.

Χαρά, *ἄς*, *f.* joy; from χαίρω.

Χάραγμα, *τος*, *n.* an engraving or sculpture, a mark cut
or impressed, stamp, sign; and

Χάραξ, *κος*, *m.* a stake, wall, trench, fortification; from

ΧΑΡΑ΄ΣΣΩ, *f.* ξω, to sculpture, excavate, impress, en-
grave. Hence CHARACTER.

Χαρήναι, *2. aor. p. inf. of χαίρω*.

Χάριν, *acc. of χάρις*, used adverbially, for the purpose or
sake of, because of.

ΧΑ΄ΡΙΣ, *τος*, *f.* grace, favour, benevolence, thanks,
thanksgiving, gratitude, joy (hence eu-CHARIST);
hence

Χάρισμα, *τος*, *n.* a gratification, favour, endowment,
miraculous gift.

ΧΑ΄ΡΤΗΣ, *ου*, *m.* paper. Hence CHART, CHARTER,
CARD.

Χάσμα, *τος, n.* a CHASM, gulf; from *χαίνω*.

Χείλη, *pl. contr. of*

ΧΕΓΛΟΣ, *εος contr. ους, a* lip, discourse, speech, the sea-shore.

ΧΕΙΜΑ, *τος, n.* winter.

ΧΕΙΡ, *ος, f., dat. pl. χερσὶ*, the hand, power, contrivance. Hence, with *ἔργον*, CHIR-urgeon (by corruption, *surgeon*), the *u* in *chirurgeon* coming from the contraction of *οε* into *ου*(=*u*) in *χειρὸς-ἔργον*.

Χειρ-αγωγός, *οῦ, m.* one who leads by the hand; from *χείρ* and *ἄγω*.

Χείρων, *ονος, m. and f., n. ον, comp. of κακός*, worse.

Χερσὶ, *dat. pl. of χείρ*.

ΧΕΪΝ, *χύω or χύνω, f. χεύσω, 1. aor. ἔχεα, perf. p. κέχυμαι*, to pour, melt. Hence CHEMIST or chymist.

Also, prefixing the Arabic article *al*, al-CHEMY.

Χήρα, *ας, f.* a widow (*γυνή* being understood); from

ΧΗΡΟΣ, *α, ον*, desolate, widowed.

ΧΘΕΣ, *adv.* yesterday.

ΧΘΩΝ, *ονός, m.* the ground.

Χιλι-αρχος, *ου, m.* a CHILARCH, the governor of 1,000 men, a chief; from *ἀρχή* and *χίλιοι*.

Χιλιάς, *δος, f. subst.* a thousand; from

ΧΙΛΙΟΙ, *αι, α, adj.* a thousand.

ΧΙΤΩΝ, *όνος, m.* a tunic (the inner garment, opposed to *ἱμάτιον*, the outer garment), coat, garment; *pl.* clothes.

ΧΙΩΝ, *όνος, f.* snow.

ΧΛΑΜΥΣ, *δος, f.* a robe, cloak worn by soldiers; especially the general's cloak.

Χλευάζω, *f. σω*, to laugh; scoff, deride; from

ΧΛΕΤΗ, *ης, f.* laughter.

ΧΛΙΑΓΝΩ, *φ. ανῶ, to warm; hence*

Χλιαρὸς, *ἀ, ὄν, warm, lukewarm.*

Χλωρὸς, *ἀ, ὄν, green, pale, livid; from*

ΧΛΟΑ, *ας, f.* grass.

ΧΟΓΝΙΞ, *κος, f.* a dry measure, containing about a pint and a half.

ΧΟΓΡΟΣ, *ου, m.* a hog, swine.

ΧΟΛΗ, *ης, f.* bile, gall, bitterness, poison. Hence **CHOLER**; with *μέλας*, melan-**CHOLY**.

Χοραζίν, *indecl. n.* the city of Chorazin.

Χορ-ηγέω, *ῶ, f. ήσω, to lead or defray the cost of a chorus; take the lead, supply the cost of anything, furnish, minister; from άγω, and*

ΧΟΡΟΣ, *οῦ, m.* a dance, choral dance, **CHORUS**, **CHOIR**, troop.

Χορτάζω, *φ. σω, to feed on, graze, satisfy with food, satisfy; from*

ΧΟΡΤΟΣ, *ου, m.* hay, fodder, grass, herbage, blade of corn.

ΧΡΑΪΩ, *ῶ, f. ήσω, to lend; mid. to borrow, use.*

ΧΡΕΙΑ, *ας, f.* use, advantage, want, need, necessity.

ΧΡΕΟΣ, *εος, contr. ους, a debt, loan, fate (i.e. the debt of nature), duty, a thing, a cause, necessity, utility, an oracle; hence*

Χρε-ωφειλέτης, *ου, m.* a debtor; from *ὀφείλω*.

Χρη, *φ. χρήσει, impers.* it is proper, necessary, requisite, it is becoming, it ought; from *χρεία*.

ΧΡΗΜΑ, *τος, n.* a thing; *pl.* money, wealth; from *χράομαι*, to use; hence

Χρηματίζω, *φ. σω, to transact business, give audience,*

impart divine warning; *pass. and mid.* to receive a divine warning, be warned of God, be called or entitled; hence

Χρηματισμός, *οὐ, m.* the response of an oracle, a divine warning.

Χρηστεύομαι, *f. σομαι*, to be obliging, kind; from

Χρηστός, *ἡ, ὄν*, useful, agreeable, kind, virtuous; from **χράομαι**; hence

Χρηστότης, *ητος*, *f.* goodness, kindness, beneficence.

Χριστός, *οὐ, m.* anointed, CHRIST; from

ΧΡΙΩ, *f. σω*, to anoint, consecrate as priest or king.

ΧΡΟΑ, *as, f.* colour, surface, skin. Hence, with *a neg.* **a-CHROMATIC.**

Χρονίζω, *f. σω*, to delay; from

ΧΡΟΝΟΣ, *ου, m.* time. Hence CHRONICLES; with **λόγος**, CHRONO-logy.

Χρυσᾶ, *neut. plur. cont. of*

Χρύσεος, *έα, εον, contr. οὐς, ἡ, οὖν*, golden; and

Χρυσόν, *ου, n.* gold; from **χρυσός**; whence

Χρυσό-λίθος, *ου, m.* a CHRYSOLITE, a gem of a gold colour, a topaz; from **λίθος**.

Χρυσο-πράσος, *ου, m.* a CHRYSOPRASE, a gem of a greenish colour like a leek; from **πράσον** and **χρυσός**.

Χρυσόν, *ου, n.* gold; from

ΧΡΥΣΟΣ, *οὐ, m.* gold. Hence CHRYSALIS.

Χρυσού, *gen. contr.* and **χρυσούν**, *acc. contr. of χρύσεος*.

Χρῶ, *2. sing. imperat. contr. of χράομαι*.

Χρῶς, *τὸς, f.* the skin, the body; from **χρόα**.

ΧΗΛΟΣ, *ἡ, ὄν*, lame, mutilated, weak.

Χώρα, *as, f.* place, district, country, land; from **χῶρος**.

ΧΩΡΕΩ, *ῶ, f. ἤσω*, to go, walk, contain, admit, receive,

understand, proceed, succeed, retreat, depart, put asunder. Hence ana-CHORET, by corruption *anchorite*.

Χωρίζω, *f. σω*, to separate; from *χωρίς*.

Χωρίον, *ov, n.* a piece of ground, place, farm, estate; from *χωρος*.

ΧΩΡΙΣ, *adv.* apart, without, besides, unless, by itself.

ΧΩΡΟΣ, *ov, m.* a place, space, field, farm; also *Caurus* or *Corus*, the north-west wind, or the quarter from which it blows.

ΨΑΛΛΩ, *f. αλῶ, perf. m.* sometimes *ἐψαλα*, to touch, play on a stringed instrument, sing, make melody, celebrate; hence

Ψαλμός, *ov, m.* a PSALM.

ΨΑΜΜΟΣ, *ov, m.* sand.

ΨΑΛΩ, *f. ἴσω*, to scrape, clean, plane; also to reduce to particles; also to touch, reach. Hence, with *πάλιν*, palim-PSEST.

Ψευδο-αδελφός, *ov, m.* a false brother; from *ἀδελφός*; and *Ψευδής*, *έος, cont. οὖς, m. and f.* false, lying; from *ψεύδω*; hence

Ψευδο-μάρτυρ, *os, m.* a false witness; and

Ψευδο-πρόφητης, *ov, m.* a false prophet.

ΨΕΥΔΩ, *f. σω*, to deceive; *mid.* to lie. Hence PSEUDO-science, and other combinations beginning with *pseudo*-.

Ψηλαφάω, *ω, f. ἴσω*, to touch, feel, grope for; from *ψάω* and *ἀφή touch*, from *ἤφον* Ion. *ἄφον* 2. *aor. of ἄπτω*.

Ψηλαφήσειαν, 3 plur. *Acol. opt.* 1. *aor. of ψηλαφάω*.

Ψηφίζω, *f. σω*, to count, calculate; from

ΨΗΦΟΣ, *ov, m.* a pebble or bean for voting, suffrage.

ΨΙΘΥΡΟΣ, *ov, m.* a whisper (derived by *onomatopœia*, from the sound of whispering); hence

Ψιθυριστής, *ov, m.* a whisperer, backbiter.

ΨΙΧΑ, *χός, f.* a particle or crumb; hence

Ψιχλον, *ov, m. dimin.* a small bit or crumb.

ΨΥΧΗ, *ης, f.* the soul, life, a man. Hence, with λόγος, PSYCHO-logy; also met-em-PSYCHOSIS.

Ψυχος, *eos, n. subst.* cold; and

Ψυχρος, *α, ον, adj.* cold; from

ΨΥΧΩ, *f. ξω, 2. aor. ἐψυχον,* to breathe, cool, dry; *mid. or pass.* to grow cold.

Ψωμιζω, *f. σω,* to feed by putting bits in the mouth supply food to; from

ΨΩΜΟΣ, *ου, m.* a mouthful; hence

Ψωμιον, *ov, dimin.* a bit, mouthful.

Ψάω, *f. ξω,* to break in pieces; from ψάω.

Ω, the last letter of the alphabet, used metaphorically to signify *the last*. See Α.

Ω, *interj.* O!

Ω subj. of εἰμι.

Ω, *dat. of ὅς.*

Ωδε, *adv.* here, hither; from ὅδε.

ὦδῃ, *ης, f.* a song, ODE (hence pros-ODY); from ᾠδω. See καθαρωδός.

ΩΘΕ'Ω, *ω, f. ώθήσω and ὤσω* (as if from ὠθω), to push. Hence, with ἐξ and ἔνδον, within, ex-OSMOSE and end-OSMOSE the passage of fluids through pores *from or into* a body.

ὠκοδόμητο, *3. sing. plur. p. of οἰκοδομέω.*

Ωμεν, *plur. subj. of εἰμι.*

ΩΜΟΣ, *ov, m.* the shoulder.

Ωμοσα, *1. aor of ὀμνυμι.*

Ων, *part. of εἰμι.* From *gen. ὄντος* comes, with λόγος, ONTO-logy.

Ων, *gen. pl. of ὅς.*

ΩΝΕ'ΟΜΑΙ, *οὔμαι, f. ήσομαι,* to buy.

ΩΟ'Ν, *ου, n.* an egg. Hence by inserting the digamma, Lat. *ovum*, an egg; whence OVAL.

ἮΝΟΝ, *ou, n.* the upper part of a house.

ἮΠΑ, *as, f.* care, regard. Hence, with πύλη, the pyl-
ORUS.

ἮΠΑ, *as, f.* time, an HOUR. Hence, with σκοπέω,
HORO-scope.

ἮΠΤ' Ὠ or ὠρύομαι, *f. σομαι*, to howl or roar; properly
said of dogs, wolves, or lions.

Ἦρχήσασθε, 2. *plur.* 1. *aor. of ὀρχέομαι*.

ἮΣ, *adv.* so, as, as it were, how, when, thus, about,
since, namely; *with a superl. adj. or adv. it signifies*
as as possible; as, ὥς τάχιστα, as quickly
as possible. In this sense it is equivalent to the
Lat. *quàm*, in such phrases as "*quàm celerrimè*,"
"*quàm maximè*," etc.

Ἦσαννά, *indecl.* Hosanna! a Hebrew interjection or
exclamation of prayer or blessing.

Ἦς-αὐτως, *adv.* thus, likewise; from αὐτως, in the same
manner, from αὐτός.

Ἦς-εἰ, *adv.* as if, as, as it were, about.

Ἦσι, 3. *pl. subj. of εἰμί*.

Ἦσι or ὥσιν, *dat. pl. of οὗς*.

Ἦσ-περ, *adv.* even as, as, as it were.

Ἦς-τε, so as to, so that, in order to, therefore; (after
οὕτω or οὕτως) that.

Ἦτα, *acc. of οὗς*; whence

Ἦτιον, *ou, n. dimin.* an ear.

Ἦφειλε, 3. *sing. imperf. of ὀφείλω*.

ἮΦΕΛΕῖΝ, ὦ, *f. ἦσω*, to assist, profit, be useful to.

Ἦφθη, 3. *sing.* 1. *aor. p. of ὀπτομαι*.

Ἦψ, ὠπός, *m.* the eye, face, countenance (hence, with
κύκλος, Cycl-OPS); from ὀπτομαι.

FOR USE WITH THE GREEK TESTAMENT ROOTS.

12MO., PRICE 1s. 6d. CLOTH,

THE LONDON GREEK GRAMMAR,

DESIGNED TO EXHIBIT, IN SMALL COMPASS,

THE ELEMENTS OF THE GREEK LANGUAGE.

SEVENTH EDITION,

EDITED BY A GRADUATE OF THE UNIVERSITY OF OXFORD.

THIS grammar was constructed with the design of giving to the pupil, in the English tongue, all that is necessary to introduce him to the knowledge of the inflexions and syntax of the Greek.

In the introductory part of the work, the pupil is taught the powers and euphonic changes of the different classes of letters; and throughout the book he is supplied not merely with forms, but with rules of formation and lists of irregularities. The most irregular verbs in MI are conjugated at length; and a table of irregular verbs, corrected from that in Buttman's large grammar, is added. The long vowel of a penultimate syllable is always marked where it would otherwise be doubtful, and full information is given on the accents, dialects, prosody, and metres. The use of the Æolic digamma is explained, and the section on the dialects includes a synopsis of the dialectic varieties of the article, the relative pronoun, the personal pronouns, and the verb *εἶμι*. Tables of the inflexions of the Greek verb and other parts of speech, disconnected from the roots with which they are usually incorporated, are also inserted for the purpose of conveying general notions of grammatical variations, as distinguished from the declension and conjugation of individual words.

LONDON:

WALTON AND MABERLY,

28, UPPER GOWER STREET, AND 27, IVY LANE, PATERNOSTER ROW.



WALTON AND MABERLY'S

CATALOGUE OF EDUCATIONAL WORKS, AND WORKS IN SCIENCE AND GENERAL LITERATURE.

 *The Works thus marked,* are placed on the List of School-Books of the Educational Committee of the Privy Council.*

ENGLISH.

Dr. R. G. Latham. *The English Language.*

Fourth Edition. 2 vols. 8vo. £1 8s. cloth.

Latham's Elementary English Grammar, for the Use of Schools. Sixth Edition. 12mo. 4s. 6d. cloth.

Latham's Hand-book of the English Language, for the Use of Students of the Universities and higher Classes of Schools. Third Edition. Small 8vo. 7s. 6d. cloth.

Latham's Logic in its Application to Language.
12mo. 6s. cloth.

Latham's Elements of English Grammar, for the Use of Ladies' Schools. Fcap. 8vo. 1s. 6d. cloth.

Latham's History and Etymology of the English Language,
for the Use of Classical Schools. Second Edition, revised. Fcap. 8vo. 1s. 6d. cl.

Mason's English Grammar, including the Principles of Grammatical Analysis. 12mo. 3s. 6d. cloth.

Abbott's New English Spelling Book; designed to Teach Orthography and Orthoëpy, with a Critical Analysis of the Language, and a Classification of its Elements; on a new plan. Third Edition, with Illustrations. 12mo. 6d.

***Abbott's First English Reader.**

Third Edition. 12mo., with Illustrations. 1s. cloth, limp.

***Abbott's Second English Reader.**

Third Edition. 12mo. 1s. 6d. cloth, limp.

Newman's Collection of Poetry for the Practice of Elocution. Made for the Use of the Ladies' College, Bedford Square. Fcap. 8vo. 2s. 6d.

Scott's Suggestions on Female Education. Two Introductory Lectures on English Literature and Moral Philosophy, delivered in the Ladies' College, Bedford Square, London. Fcap. 8vo. 1s. 6d.

GREEK.

Greenwood's Greek Grammar, including Accidence, Irregular Verbs, and Principles of Derivation and Composition; adapted to the System of Crude Forms. Small 8vo. 5s. 6d. cloth.

Kühner's New Greek Delectus; being Sentences for Translation from Greek into English, and English into Greek; arranged in a systematic Progression. Translated and Edited by the late DR. ALEXANDER ALLEN. Fourth Edition, revised. 12mo. 4s. cloth.

Robson's Constructive Exercises for Teaching the Elements of the Greek Language, on a system of Analysis and Synthesis, with Greek Reading Lessons and copious Vocabularies. 12mo., pp. 408. 7s. 6d. cloth.

Robson's First Greek Book. Exercises and Reading Lessons with Copious Vocabularies. Being the First Part of the "Constructive Greek Exercises." 12mo. 3s. 6d. cloth.

Gillespie's Greek Testament Roots, in a Selection of Texts, giving the power of Reading the whole Greek Testament without difficulty. With Grammatical Notes, and a Parsing Lexicon associating the Greek Primitives with English Derivatives. Post 8vo. 7s. 6d. cloth.

The London Greek Grammar. Designed to exhibit, in small Compass, the Elements of the Greek Language. Sixth Edition. 12mo. 1s. 6d. cloth.

Linwood's Lexicon to Aeschylus. Containing a Critical Explanation of the more difficult Passages in the Seven Tragedies. Second Edition, revised. 8vo.

Hardy and Adams's Anabasis of Xenophon. Expressly for Schools. With Notes, Index of Names, and a Map. 12mo. 4s. 6d. cloth.

Greek Authors. Selected for the Use of Schools; con- taining portions of Lucian's Dialogues, Anacreon, Homer's Iliad, Xenophon's Memorabilia, and Herodotus. 12mo. 1s. 6d. cloth.

Smith's Plato. The Apology of Socrates, the Crito, and part of the PHAEDO; with Notes in English from Stallbaum, Schleiermacher's Introductions, and his Essay on the Worth of Socrates as a Philosopher. Edited by Dr. Wm. SMITH, Editor of the Dictionary of Greek and Roman Antiquities, &c. Third Edition. 12mo. 5s. cloth.

The Four Gospels in Greek, for the use of Schools, Gries- bach's Text. Fcap. 8vo. 1s. 6d. cloth.

Taylor's Introduction to the Art of Composing Greek Iambics, in Imitation of the Greek Tragedians, designed for the Use of Schools. 12mo. 2s. 6d.

Æschylus. Prometheus. Wellauer's Text.
By GEORGE LONG, A.M. Fcap. 8vo. 1s. 6d. sewed.

LATIN.

New Latin Reading Book; consisting of Short Sentences, Easy Narrations, and Descriptions, selected from Caesar's Gallic War; arranged in Systematic Progression. With a Dictionary. Second Edition, revised. 12mo. 2s. 6d. cloth.

The London Latin Grammar; including the Eton Syntax and Prosody in English, accompanied with Notes. Sixteenth Edition. Fcap. 8vo. 1s. 6d. cloth.

Hall's Principal Roots of the Latin Language, simplified by a Display of their Incorporation into the English Tongue. Sixth Edition. 12mo. 1s. 6d. cloth.

Allen's New Latin Delectus; being Sentences for Transla- tion from Latin into English, and English into Latin; arranged in a systematic Progression. Third Edition, revised. 12mo. 4s. cloth.

Robson's Constructive Latin Exercises, for teaching the
Elements of the Language on a System of Analysis and Synthesis; with Latin
Reading Lessons and Copious Vocabularies. Third and Cheaper Edition, tho-
roughly revised. 12mo. 4s. 6d. cloth.

Robson's First Latin Reading Lessons. With Complete
Vocabularies. Intended as an Introduction to Caesar. 12mo. 2s. 6d. cloth.

Smith's Tacitus; Germania, Agricola, and First Book of
the ANNALS. With English Notes, original and selected, and Böttcher's remarks
on the style of Tacitus. Edited by Dr. WM. SMITH, Editor of the Dictionary of
Greek and Roman Antiquities, etc. Third Edition, revised and greatly improved.
12mo. 5s.

Hodgson's (late Provost of Eton) Mythology for Versifica-
tion; or a brief Sketch of the Fables of the Ancients, prepared to be rendered
into Latin Verse, and designed for the Use of Classical Schools. Fifth Edition.
12mo. 3s. cloth. KEY to Ditto, 8vo. 7s.

Hodgson's Select Portions of Sacred History, conveyed in
Sense for Latin Verses. Intended chiefly for the Use of Schools. Third Edition.
12mo. 3s. 6d. cloth. KEY to Ditto, royal 8vo. 10s. 6d. cloth.

Hodgson's Sacred Lyrics, or, Extracts from the Prophetical
and other Scriptures of the Old Testament; adapted to Latin Versification in the
principal Metres of Horace. 12mo. 6s. 6d. cloth. KEY to ditto, 8vo. 12s. cloth.

Caesar's Helvetic War. In Latin and English, Interlinear,
with the Original Text at the End. 12mo. 2s. cloth.

Caesar's Bellum Britannicum. The Sentences without
Points. 12mo. 2s. cloth.

Cicero—Pro Lege Manilia. 12mo. 1s. sewed.

Table of Reference to Cicero's Letters, in one Chronological
Series. 12mo. 6d. sewed.

HEBREW.

Hurwitz's Grammar of the Hebrew Language. Fourth
Edition. 8vo. 12s. cloth. Or in Two Parts, sold separately:—ELEMENTS. 4s. 6d.
cloth. ETYMOLOGY and SYNTAX. 9s. cloth.

FRENCH.

Merlet's French Grammar. By P. F. Merlet, Professor of
French in University College, London. New Edition. 12mo. 5s. 6d. bound.
Or sold in Two Parts:—PRONUNCIATION and ACCIDENCE, 3s. 6d.; SYNTAX, 3s. 6d.
(KEY, 3s. 6d.)

Merlet's Le Traducteur; Selections, Historical, Dramatic,
and MISCELLANEOUS, from the best FRENCH WRITERS, on a plan calculated to
render reading and translation peculiarly serviceable in acquiring the French Lan-
guage; accompanied by Explanatory Notes, a Selection of Idioms, etc. Four-
teenth Edition. 12mo. 5s. 6d. bound.

Merlet's Exercises on French Composition. Consisting of
Extracts from English Authors to be turned into French; with Notes indicating
the Differences in Style between the two Languages. A List of Idioms, with
Explanations, Mercantile Terms and Correspondence, Essays, etc. 12mo. 3s. 6d.

Merlet's French Synonymes, explained in Alphabetical Order, with copious Examples (from the "Dictionary of Difficulties"). 12mo. cloth. 2s. 6d.

Merlet's Stories from French Writers; in French and English Interlinear (from Merlet's "Traducteur"). Second Edition. 12mo. 2s. cl.

Lombard De Luc's Classiques Français, à l'Usage de la Jeunesse Protestante; or, Selections from the best French Classical Works, preceded by Sketches of the Lives and Times of the Writers. 12mo. 3s. 6d. cloth.

GERMAN.

Hirsch. The Return of Ulysses. With a short Grammar and Vocabulary. 12mo. 6s. cloth.

ITALIAN.

Smith's First Italian Course; being a Practical and Easy Method of Learning the Elements of the Italian Language. Edited from the German of FILIPPI, after the method of Dr. ANN. 12mo. 2s. 6d. cloth.

INTERLINEAR TRANSLATIONS.

Locke's System of Classical Instruction. Interlinear TRANSLATIONS. 1s. 6d. each.

Latin.

Phaedrus's Fables of Æsop.
Virgil's Æneid. Book I.
Parsing Lessons to Virgil.
Caesar's Invasion of Britain.

Greek.

Lucian's Dialogues. Selections.
The Odes of Anacreon.
Homer's Iliad. Book I.
Parsing Lessons to Homer.
Xenophon's Memorabilia. Book I.
Herodotus's Histories. Selections.

French.

Sismondi; the Battles of Cressy and Poitiers.

German.

Stories from German Writers.

Also, to accompany the Latin and Greek Series.

The London Latin Grammar. 12mo. 1s. 6d.
The London Greek Grammar. 12mo. 1s. 6d.
An Essay explanatory of the System. 6d.

HISTORY, MYTHOLOGY, AND ANTIQUITIES.

Creasy's (Professor) History of England. With Illustrations. 1 vol. small 8vo. Uniform with Schmitz's "History of Rome," and Smith's "History of Greece." [Preparing.]

Schmitz's History of Rome, from the Earliest Times to the Death of Commodus, A.D. 192. Ninth Edition. One Hundred Engravings. 12mo. 7s. 6d. cloth.

Robson's Questions on Schmitz's History of Rome. 12mo. 2s. cloth.

Smith's History of Greece, from the Earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. New Edition. One Hundred Engravings on Wood. Large 12mo. 7s. 6d. cloth.

Smith's Dictionary of Greek and Roman Antiquities. By various Writers. Second Edition. Illustrated by Several Hundred Engravings on Wood. One thick volume, medium 8vo. £2 2s. cloth.

Smith's Smaller Dictionary of Greek and Roman Antiquities. Abridged from the larger Dictionary. New Edition. Crown 8vo. 7s. 6d. cloth.

Smith's Dictionary of Greek and Roman Biography and Mythology. By various Writers. Medium 8vo. Illustrated by numerous Engravings on Wood. Complete in Three Volumes. 8vo. £3 15s. 6d. cloth.

Smith's New Classical Dictionary of Biography, Mythology, and Geography. Partly based on the "Dictionary of Greek and Roman Biography and Mythology." Third Edition. 750 Illustrations. 8vo. 18s. cloth.

Smith's Smaller Classical Dictionary of Biography, Mythology, and Geography. Abridged from the larger Dictionary. Illustrated by 200 Engravings on Wood. New Edition. Crown 8vo. 7s. 6d. cloth.

Smith's Dictionary of Greek and Roman Geography. By various Writers. Illustrated with Woodcuts of Coins, Plans of Cities, etc. Two Volumes 8vo. £4. cloth.

Niebuhr's History of Rome. From the Earliest Times to the First Punic War. Fourth Edition. Translated by BISHOP THIELWALL, ARCHDEACON HARR, DR. SMITH, and DR. SCHMITZ. Three Vols. 8vo. £1 16s.

Newman (F. W.) The Odes of Horace. Translated into Unrhymed Metres, with Introduction and Notes. Crown 8vo. 6s. cloth.

Newman (F. W.) The Iliad of Homer, Faithfully translated into Unrhymed Metre. 1 vol. crown 8vo 6s. 6d. cloth.

Bathurst (Rev. W. H.) The Georgics of Virgil. Translated. Foolscap 8vo. Cloth, 4s. 6d.

Akerman's Numismatic Manual; or, Guide to the Collection and Study of Greek, Roman, and English Coins. Illustrated by Engravings of many hundred types, by means of which even imperfect and obliterated pieces may be easily deciphered. 8vo. 21s. cloth.

Foster's (Professor) Elements of Jurisprudence. Crown 8vo. 5s. cloth.

BIBLICAL ILLUSTRATION.

Gough's New Testament Quotations, Collated with the Scriptures of the Old Testament in the original Hebrew, and the Version of the LXX.; and with the other writings, Apocryphal, Talmudic, and Classical, cited or alleged so to be. With Notes and a complete Index. 8vo.

PURE MATHEMATICS.*** *De Morgan's Elements of Arithmetic.***

Fifteenth Thousand. Royal 12mo. 5s. cloth.

De Morgan's Trigonometry and Double Algebra.

Royal 12mo. 7s. 6d. cloth.

De Morgan's Arithmetical Books and Authors. From the

Invention of Printing to the Present Time; being Brief Notices of a large Number of Works drawn up from Actual Inspection. Royal 12mo. 2s. 6d. cloth.

*** *Ellenberger's Course of Arithmetic, as taught in the Pestalozzian School, Worksop.***

Post 8vo. 5s. cloth.

* * *The Answers to the Questions in this Volume are now ready, price 1s. 6d.****Mason's First Book of Euclid. Explained to Beginners.***

Fcap. 8vo. 1s. 9d.

Reiner's Lessons on Form; or, An Introduction to Geo-

metry, as given in a Pestalozzian School, Cheam, Surrey, 12mo., with numerous Diagrams. 2s. 6d. cloth.

*** *Reiner's Lessons on Number, as given in a Pestalozzian***

School at Cheam, Surrey. The Master's Manual. New Edition. 12mo. cloth, 5s. The Scholar's Praxis. 12mo. 2s. bound.

Newman's (F. W.) Difficulties of Elementary Geometry,

especially those which concern the Straight-line, the Plane, and the Theory of Parallels. 8vo. cloth, 5s.

*** *Tables of Logarithms Common and Trigonometrical to***

Five Places. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. Fcap. 8vo. 1s. 6d.

Four Figure Logarithms and Anti-Logarithms. On a

Card. Price 1s.

Barlow's Tables of Squares, Cubes, Square Roots, Cube

Roots, and Reciprocals of all Integer Numbers, up to 10,000. Stereotype Edition, examined and corrected. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. Royal 12mo. 8s. cloth.

Wedgwood's Geometry of the First Three Books of Euclid,

by direct proof from Definitions alone. With an Introduction on the Principles of the Science. 12mo. 2s. 6d.

MIXED MATHEMATICS.*** *Potter's Elementary Treatise on Mechanics, for the Use***

of the Junior University Students. By RICHARD POTTER, M.A., Professor of Natural Philosophy in University College, London. Third Edition. 8vo., with numerous Diagrams. 8s. 6d. cloth.

Potter's Elementary Treatise on Optics. Part I. Con-

taining all the requisite Propositions carried to First Approximations, with the construction of Optical Instruments, for the Use of Junior University Students. Second Edition. 8vo. 9s. 6d. cloth.

Potter's Elementary Treatise on Optics. Part II. Containing the Higher Propositions, with their application to the more perfect forms of Instruments. 8vo. 12s. 6d.

Potter's Physical Optics; or, the Nature and Properties of Light. A Descriptive and Experimental Treatise. 100 Illustrations. 8vo. 6s. 6d.

* **Newth's Elements of Mechanics, including Hydrostatics,** with numerous Examples. By SAMUEL NEWTH, M.A., Fellow of University College, London. Second Edition. Large 12mo. 7s. 6d. cloth.

* **Newth's First Book of Natural Philosophy; or an Introduction to the Study of Statics, Dynamics, Hydrostatics, and Optics,** with numerous Examples. 12mo. 3s. 6d. cloth.

Kimber's Mathematical Course for the University of London. Second Issue, carefully revised, with a New Appendix. 8vo. 10s.

NATURAL PHILOSOPHY, ASTRONOMY, Etc.

Lardner's Museum of Science and Art. Complete in 12 Single Volumes, 18s., ornamental boards; or 6 Double Ones, £1 1s., cl. lettered.

. Also, handsomely half-bound morocco, 6 volumes, £1 11s. 6d.

CONTENTS.

The Planets; are they inhabited Worlds?

Weather Prognostics.

Popular Fallacies in Questions of Physical Science.

Latitudes and Longitudes.

Lunar Influences.

Meteoric Stones and Shooting Stars.

Railway Accidents.

Light.

Common Things.—Air.

Locomotion in the United States.

Comeary Influences.

Common Things.—Water.

The Potter's Art.

Common Things.—Fire.

Locomotion and Transport, their Influence and Progress.

The Moon.

Common Things.—The Earth.

The Electric Telegraph.

Terrestrial Heat.

The Sun.

Earthquakes and Volcanoes.

Barometer, Safety Lamp, and Whitworth's

1 Micrometric Apparatus.

Steam.

The Steam Engine.

The Eye.

The Atmosphere.

Time.

Common Things.—Pumps.

Common Things.—Spectacles—The

Kaleidoscope.

Clocks and Watches.

Microscopic Drawing and Engraving.

Locomotive.

Thermometer.

New Planets.—Leverrier and Adams's

Planet.

Magnitude and Minuteness.

Common Things.—The Almanack.

Optical Images.

How to Observe the Heavens.

Common Things.—The Looking Glass.

Stellar Universe.

The Tides.

Colour.

Common Things.—Man.

Magnifying Glasses.

Instinct and Intelligence.

The Solar Microscope.—The Camera

Lucida.

The Magic Lantern.—The Camera

Obscura.

The Microscope.

The White Ants.—Their Manners and

Habits.

The Surface of the Earth, or First Notions

of Geography.

Science and Poetry.

The Bee.

Steam Navigation.

Electro-Motive Power.

Thunder, Lightning, and the Aurora

Borealis.

The Printing Press.

The Crust of the Earth.

Comets.

The Stereoscope.

The Pre-Adamite Earth.

Eclipses.

Sound.

Lardner's Animal Physics, or the Body and its Functions, Familiarly Explained. 520 Illustrations. 1 vol., small 8vo. 12s. 6d., cloth (see page 15).

Lardner's Animal Physiology for Schools (chiefly taken from the "Animal Physics"). 170 Illustrations. 12mo. 3s. 6d. cloth (see page 15).

- * *Lardner's Hand-Book of Mechanics.*
357 Illustrations. 1 vol., small 8vo., 5s.
- * *Lardner's Hand-Book of Hydrostatics, Pneumatics, and Heat.* 292 Illustrations. 1 vol., small 8vo., 5s.
- * *Lardner's Hand-Book of Optics.*
290 Illustrations. 1 vol., small 8vo., 5s.
- * *Lardner's Hand-Book of Electricity, Magnetism, and Acoustics.* 395 Illustrations. 1 vol., small 8vo. 6s.
- * *Lardner's Hand-Book of Astronomy and Meteorology,* forming a companion work to the "Hand-Book of Natural Philosophy." 37 Plates, and upwards of 200 Illustrations on Wood. 2 vols., each 5s., cloth lettered.
- * *Lardner's Natural Philosophy for Schools.*
328 Illustrations. 1 vol., large 12mo., 3s. 6d. cloth.

Lardner's Chemistry for Schools.

170 Illustrations. 12mo. 3s. 6d. cloth. (*Nearly Ready.*)

- * *Pictorial Illustrations of Science and Art. With Explanatory Notes.* A Collection of large Printed Sheets, each appropriated to a particular Subject, and containing from 50 to 100 Engraved Figures. Parts I to III, 1s. 6d. each. The size of the sheet is 22 by 28 inches. Any sheet may be purchased separately, price 6d.

Part I. 1s. 6d.			Part II. 1s. 6d.			Part III. 1s. 6d.		
1. Mechanic Powers.			4. Elements of Machinery.			7. Hydrostatics.		
2. Machinery.			5. Motion and Force.			8. Hydraulics.		
3. Watch and Clock Work.			6. Steam Engine.			9. Pneumatics.		

- * *Lardner's Popular Geology.* (*From "The Museum of Science and Art."*) 201 Illustrations. 2s. 6d.

- * *Lardner's Common Things Explained. Containing:*
Air—Earth—Fire—Water—Time—The Almanack—Clocks and Watches—Spectacles—Colour—Kaleidoscope—Pumps—Man—The Eye—The Printing Press—The Potter's Art—Locomotion and Transport—The Surface of the Earth, or First Notions of Geography. (*From "The Museum of Science and Art."*) With 238 Illustrations. Complete, 5s., cloth lettered.

. Sold also in Two Series, 2s. 6d. each.

- * *Lardner's Popular Physics. Containing: Magnitude and Minuteness—Atmosphere—Thunder and Lightning—Terrestrial Heat—Meteoric Stones—Popular Fallacies—Weather Prognostics—Thermometer—Barometer—Safety Lamp—Whitworth's Micrometric Apparatus—Electro-Motive Power—Sound—Magic Lantern—Camera Obscura—Camera Lucida—Looking Glass—Stereoscope—Science and Poetry.* (*From "The Museum of Science and Art."*) With 85 Illustrations. 2s. 6d. cloth lettered.

- * *Lardner's Popular Astronomy. Containing: How to Observe the Heavens—Latitudes and Longitudes—The Earth—The Sun—The Moon—The Planets: are they Inhabited?—The New Planets—Leverrier and Adams's Planet—The Tides—Lunar Influences—and the Stellar Universe—Light—Comets—Cometary Influences—Eclipses—Terrestrial Rotation—Lunar Rotation—Astronomical Instruments.* (*From "The Museum of Science and Art."*) 182 Illustrations. Complete, 4s. 6d. cloth lettered.

. Sold also in Two Series, 2s. 6d. and 2s. each.

* *Lardner on the Microscope.* (From "The Museum of Science and Art.") 1 vol. 147 Engravings. 2s.

* *Lardner on the Bee and White Ants. Their Manners and Habits;* with Illustrations of Animal Instinct and Intelligence. (From "The Museum of Science and Art.") 1 vol. 185 Illustrations. 2s., cloth lettered.

* *Lardner on Steam and its Uses; including the Steam Engine and Locomotive, and Steam Navigation.* (From "The Museum of Science and Art.") 1 vol., with 89 Illustrations. 2s.

* *Lardner on the Electric Telegraph, Popularised. With* 100 Illustrations. (From "The Museum of Science and Art.") 12mo., 250 pages. 2s., cloth lettered.

* * *The following Works from "Lardner's Museum of Science and Art," may also be had arranged as described, handsomely half bound morocco, cloth sides.*

Common Things. Two series in one vol.	7s. 6d.
Popular Astronomy. Two series in one vol.	7s. 0d.
Electric Telegraph, with Steam and its Uses. In one vol.	7s. 0d.
Microscope and Popular Physics. In one vol.	7s. 0d.
Popular Geology, and Bee and White Ants. In one vol.	7s. 6d.

* *Twelve Planispheres. Forming a Guide to the Stars for every Night in the Year.* With an Introduction. 9vo. 6s. 6d., cloth.

Bishop's Ecliptical Charts, Hours 0, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 14, 19, 20, 21, 22, taken at the Observatory, Regent's Park. 2s. 6d. each.

Bishop's Astronomical Observations, taken at the Observatory, Regent's Park, during the years 1829—1831. 4to. 12s.

Bishop's Synoptical Table of the Elements of the Minor Planets, between Mars and Jupiter, as known at the beginning of 1855, with the particulars relating to their discovery, etc.; arranged at the Observatory, Regent's Park. On a sheet, 1s.

* *Minasi's Mechanical Diagrams. For the Use of Lecturers and Schools.* 15 Sheets of Diagrams, coloured, 15s., illustrating the following subjects: 1 and 2. Composition of Forces.—3. Equilibrium.—4 and 5. Levers.—6. Steelyard, Brady Balance, and Danish Balance.—7. Wheel and Axle.—8. Inclined Plane.—9, 10, 11. Pulleys.—12. Hunter's Screw.—13 and 14. Toothed Wheels.—15. Combination of the Mechanical Powers.

LOGIC.

De Morgan's Formal Logic; or, The Calculus of Inference, Necessary and Probable. 8vo. 6s. 6d.

Boole's Investigation of the Laws of Thought, on which are founded the Mathematical Theories of Logic and Probabilities. 8vo. 14s.

* *Neil's Art of Reasoning: a Popular Exposition of the Principles of Logic, Inductive and Deductive; with an Introductory Outline of the History of Logic, and an Appendix on recent Logical Developments, with Notes,* Crown 8vo. 4s. 6d., cloth.

ENGLISH COMPOSITION.

Neil's Elements of Rhetoric ; a Manual of the Laws of Taste, including the Theory and Practice of Composition. Crown 8vo. 4s. 6d., cl.

MAPS.

Teaching Maps. England, Wales, and Part of Scotland.

I. Rivers and Mountains, 6d. II. Towns, 6d.

Outline Maps. Mercator—Europe—British Isles. Projection only ; Three Maps, folio ; single Maps, 4d. each. Projection, with Outline of Country ; Three Maps, folio ; single Maps, 4d. each.

DRAWING.

Lineal Drawing Copies for the earliest Instruction. Comprising upwards of 200 subjects on 24 sheets, mounted on 12 pieces of thick pasteboard, in a Portfolio. By the Author of "Drawing for Young Children." 5s. 6d.

Easy Drawing Copies for Elementary Instruction. Simple Outlines without Perspective. 67 subjects, in a Portfolio. By the Author of "Drawing for Young Children." 6s. 6d.

Sold also in Two Sets.

SET I. Twenty-six Subjects mounted on thick pasteboard, in a Portfolio. 3s. 6d.

SET II. Forty-one Subjects mounted on thick pasteboard, in a Portfolio. 3s. 6d.

The copies are sufficiently large and bold to be drawn from by forty or fifty children at the same time.

Drawing Materials.

A Quarto Copybook of 24 leaves, common paper, 6d.

Ditto . . . Ditto . . . paper of superior quality, 1s. 3d.

Ditto . . . 60 leaves, tinted paper, 1s. 6d.

Pencils, with very thick lead, B.B.B., 2s. per half dozen.

Ditto . . . Ditto . . . F. 1s. 6d. ditto.

Drawing Chalk, 6d. per dozen sticks, in a Box.

Port-Crayons for holding the Chalk, 4d. each.

Moore's Perspective : Its Principles and Practice. By

G. B. MOORE, Teacher of Drawing in University College, London. In Two Parts, Text and Plates. 8vo. cloth, 8s. 6d.

SINGING.

The Singing Master. Containing First Lessons in Singing, and the Notation of Music ; Rudiments of the Science of Harmony ; The First Class Tune Book ; The Second Class Tune Book ; and the Hymn Tune Book. Sixth Edition. 8vo. 6s., cloth lettered.

Sold also in Five Parts, any of which may be had separately.

* I.—*First Lessons in Singing and the Notation of Music.*

Containing Nineteen Lessons in the Notation and Art of Reading Music, as adapted for the Instruction of Children, and especially for Class Teaching, with Sixteen Vocal Exercises, arranged as simple two-part harmonies. 8vo. 1s., sewed.

- * **II.—*Rudiments of the Science of Harmony or Thorough Bass.*** Containing a general view of the principles of Musical Composition, the Nature of Chords and Discords, mode of applying them, and an Explanation of Musical Terms connected with this branch of Science. 8vo. 1s., sewed.

- III.—*The First Class Tune Book. A Selection of Thirty*** Single and Pleasing Airs, arranged with suitable words for young children. 8vo. 1s., sewed.

- IV.—*The Second Class Tune Book. A Selection of Vocal*** Music adapted for youth of different ages, and arranged (with suitable words) as two or three-part harmonies. 8vo. 1s. 6d.

- V.—*The Hymn Tune Book. A Selection of Seventy*** popular Hymn and Psalm Tunes, arranged with a view of facilitating the progress of Children learning to sing in parts. 8vo. 1s. 6d.

- *.* **The Vocal Exercises, Moral Songs, and Hymns,** with the Music, may also be had, printed on Cards, price Twopence each Card, or Twenty-five for Three Shillings.

CHEMISTRY.

- Gregory's Hand-Book of Chemistry. For the use of*** Students. By WILLIAM GREGORY, M.D., late Professor of Chemistry in the University of Edinburgh. Fourth Edition, revised and enlarged. Illustrated by Engravings on Wood. Complete in One Volume. Large 12mo. 18s. cloth.

. *The Work may also be had in two Volumes, as under.*

- * **INORGANIC CHEMISTRY.** Fourth Edition, revised and enlarged. 6s. 6d. cloth.

ORGANIC CHEMISTRY. Fourth Edition, very carefully revised, and greatly enlarged. 12s., cloth.

(Sold separately.)

- Chemistry for Schools. By Dr. Lardner.*** 170 Illustrations. Large 12mo. 3s. 6d. (*Nearly Ready*).

- Liebig's Principles of Agricultural Chemistry ; with Special*** Reference to the late Researches made in England. Small 8vo. 3s. 6d., cloth.

- Wöhler's Hand-Book of Inorganic Analysis ; One Hundred*** and Twenty-two Examples, illustrating the most important processes for determining the Elementary composition of Mineral substances. Edited by Dr. A. W. HOFMANN, Professor in the Royal College of Chemistry. Large 12mo.

- Liebig's Hand-Book of Organic Analysis ; containing a*** detailed Account of the various Methods used in determining the Elementary Composition of Organic Substances. Illustrated by 85 Woodcuts. 12mo. 5s. cl.

- Bunsen's Gasometry ; comprising the Leading Physical and*** Chemical Properties of Gases, together with the Methods of Gas Analysis. Fifty-nine Illustrations. 8vo. 8s. 6d., cloth.

- Parnell's Elements of Chemical Analysis. Qualitative and*** Quantitative. Second Edition, 8vo. 9s., cloth.

- Parnell on Dyeing and Calico Printing. (Reprinted from*** Parnell's "Applied Chemistry in Manufactures, Arts, and Domestic Economy, 1844.") With Illustrations. 8vo. 7s., cloth.

Liebig's Chemistry in its Applications to Agriculture and Physiology. Fourth Edition, revised. 8vo. 6s. 6d., cloth.

Liebig's Animal Chemistry; or, Chemistry in its Application to Physiology and Pathology. Third Edition. Part I. (the first half of the work). 8vo. 6s. 6d., cloth.

* *Liebig's Familiar Letters on Chemistry, in its Relations to Physiology, Dietetics, Agriculture, Commerce, and Political Economy.* (New Edition preparing.)

Liebig's Researches into the Motion of the Juices in the Animal Body. 8vo. 5s.

A Small Bust of Professor Liebig, in Artificial Ivory.
Height 10 inches. Price 15s., or, packed in a box, 16s.

ANIMAL MAGNETISM.

Reichenbach's Researches on Magnetism, Electricity, Heat, Light, Crystallization, and Chemical Attraction, in their relations to the Vital Force. Translated and Edited by Dr. GAZDAR, of the University of Edinburgh. In 1 vol. 8vo. 6s. 6d., cloth.

STEAM ENGINE AND RAILWAYS.

* *Lardner on the Steam Engine, Steam Navigation, Roads, and Railways, Explained and Illustrated.* Eighth Edition. With numerous Illustrations. 1 vol. large 12mo. 8s. 6d.

GENERAL LITERATURE.

De Morgan's Book of Almanacs. With an Index of
Reference by which the Almanac may be found for every Year, whether in Old Style or New, from any Epoch, Ancient or Modern, up to A.D. 2000. With means of finding the Day of New or Full Moon, from B.C. 2000 to A.D. 2000. 5s., cloth lettered.

Guesses at Truth. By Two Brothers. Cheaper Edition.
With an Index. 2 vols. fcap. 8vo. 10s., cloth lettered.

Lyndall's Business as it is, and as it might be.

Crown 8vo. 1s. sewed, 1s. 6d. cloth.

THIS Essay obtained the Prize of Fifty Guineas offered by the "Young Men's Christian Association," for the best Essay on the Evils of the present System of Business, with suggestions for their removal.

Herschell's "Far above Rubies." A Memoir of Helen S.

Herschell. By her Daughter. Edited by RIDLEY H. HERSCHELL. 12mo. 6s. 6d. cloth.

Rudall's Memoir of the Rev. James Crabb; late of Southampton.

With Portrait. Large 12mo., 6s., cloth.

Herschell (R. H.). The Jews; a brief Sketch of their

Present State and Future Expectations. Fcap. 8vo. 1s. 6d., cloth.

Knox's Christian Philosophy. An Attempt to Display the

Evidence and Excellence of Revealed Religion, by its Internal Testimony. Fcap. 8vo. 2s. 6d., cloth.

*Leatham's Discovery. A Poem. Fcap. 8vo. 2s. 6d., cloth.**Scott's Love in the Moon. A Poem. With Remarks on*

that Luminary. Fcap. 4to. 5s. 6d., cloth gilt.

Common-Place Books.

THE LITERARY DIARY, or Complete Common-place Book, on the Plan recommended by Locke, with an Explanation, and an Alphabet of Two Letters on a Leaf. Post 4to., ruled throughout and half-bound, 8s. 6d.

A POCKET COMMON-PLACE BOOK. With Locke's Index. Post 8vo., half-bound. 6s. 6d.

Frere's Embossed Books for the Blind.

OLD TESTAMENT.

Genesis, 8s.
Exodus, 7s.
Deuteronomy, 7s.
Joshua, 4s. 6d.
Judges, 4s. 6d.
1 Samuel, 6s.
2 Samuel, 5s. 6d.
1 Kings, 6s.
2 Kings, 6s.
Ezra and Nehemiah, 5s. 6d.
Job, 5s.
Psalms, Part I., 6s. 6d.
Psalms, Part II., 6s.
Proverbs, 5s. 6d.
Isaiah, 7s. 6d.
Daniel, Esther, and Ruth, 5s. 6d.

NEW TESTAMENT, in Eight Vols.

Matthew, 6s.
Mark, 5s. 6d.
Luke, 7s.
John, 5s. 6d.
Acts, 7s.
Romans to Corinthians, 6s.
Galatians to Philemon, 5s. 6d.
Hebrews to Revelation, 7s.

Psalms, Part I. 6s. 6d. } Prayer Book
Psalms, Part II. 5s. 6d. } Version.
Olney Hymns, 2s.
Five Addresses to those who wish to go
to Heaven. 1s. 6d.
Church Catechism, 1s.
Morning Prayers, 2s.
Two Shoemakers, 6s.
Shepherd of Salisbury Plain, 2s.
Grammar for the Blind, 2s.

*Introductory Lectures, Delivered in University College,
London.*

SESSION 1856-57.

ON SELF-TRAINING BY THE MEDICAL STUDENT. By E. A. PARKES, M.D., Professor of Clinical Medicine in the College. Fcap. 8vo. 1s.

SESSION 1828-29.

Dr. Conolly on the Nature and Treatment of Diseases. 1s.
Professor Galiano on the Spanish Language and Literature. 1s.
Dr. Grant on Comparative Anatomy and Zoology. 1s.
Dr. Mühlentfels on the German and Northern Languages and Literature. 1s.
Dr. Smith on Medical Jurisprudence.

SESSION 1829-30.

Professor Amos on English Law. 1s.
Dr. Malkin on History.

SESSION 1830-31.

Professor Bennett on Anatomy. 1s.
Professor De Morgan on Mathematics, Natural Philosophy, and Chemistry. 1s.
Professor Thomson on Medical Jurisprudence. 1s.
Professor Amos on English Law. 1s.

SESSION 1831-34.

Dr. Grant on Medical Education. 1s.
Professor Malden on the Greek and Latin Languages. 1s.
Dr. Quain on Anatomy. 1s.

SESSION 1837-38.

Professor De Morgan on the Establishment of the University of London. 1s.

SESSION 1838-39.

Professor Kidd on the Nature and Structure of the Chinese Language. 1s. 6d.
Professor Malden on the Introduction of the Natural Sciences into General Education. 1s.
Professor Pepoli on the Language and Literature of Italy. 1s.
Professor Carey on the Study of English Law. 1s. 6d.

SESSION 1840-41.

Professor Creasy on History. 1s.
Professor Latham on the English Language and Literature.

SESSION 1842-43.

Professor Donaldson on Architecture. 1s. 6d.

SESSION 1844-48.

Mr. George on Dental Surgery. 1s.
Professor Newman on the Relations of Free Knowledge to Moral Sentiment. 1s.
Professor Ramsay. Passages in the History of Geology. 1s.
Professor Marsham on Law. 1s.

SESSION 1848-49.

Professor Scott on the Academical Study of a Vernacular Literature. 1s.
Professor Ramsay. (Second Lecture) Passages in the History of Geology. 1s.

SESSION 1849-50.

Professor Williamson — Development of Difference the Basis of Unity. 1s. 6d.

SESSION 1850-51.

Professor Erichsen on Surgery. 1s.
Professor Foster on Natural Law. 1s.

SESSION 1851-55.

Professor Chapman on the Relations of Mineralogy to Chemistry and Physics. 1s.
Professor Masson on College Education and Self-Education.

PHARMACY.

Mohr and Redwood's Practical Pharmacy. The Arrangements, Apparatus, and Manipulations of the Pharmaceutical Shop and Laboratory. Illustrated by 400 Engravings on Wood. 8vo.

ANATOMY.

Dr. Quain's Anatomy. Edited by Dr. Sharpey and Mr. ELLIS, Professors of Anatomy and Physiology in University College, London, Illustrated by 400 Engravings on Wood. New and Cheaper Edition. 3 vols., small 8vo. £1 11s. 6d., cloth lettered.

Ellis's Demonstrations of Anatomy. Being a Guide to the Dissection of the Human Body. By GEORGE VINER ELLIS, Professor of Anatomy in University College, London. Fourth Edition. Small 8vo. 12s. 6d., cloth.

Quain and Wilson's Anatomical Plates. A Series of Anatomical Plates in Lithography. Cheap issue, at the following very low prices:—

		Plain.		Coloured.	
		£	s. d.	£	s. d.
MUSCLES.	51 Plates . . . Cloth	1	5 0	2	4 0
VESSELS.	50 Plates . . . "	1	5 0	2	0 0
NERVES.	38 Plates . . . "	1	1 0	1	14 0
VISCERA.	32 Plates . . . "	0	17 0	1	10 0
BONES AND LIGAMENTS.	30 Plates . . . "	0	17 0	1	0 0

The Work complete, containing 201 Plates, 2 vols. royal folio, half-bound morocco, price £5 5s. plain; £8 8s. coloured.

SURGERY.

Erichsen's Science and Art of Surgery. Being a Treatise on Surgical Injuries, Diseases, and Operations. By JOHN ERICHSEN, Professor of Surgery in University College. Second Edition, revised and much enlarged. Illustrated by 400 Engravings on Wood. 1 vol. 8vo. £1 5s.

Quain on Diseases of the Rectum. By Richard Quain, F.R.S., Professor of Clinical Surgery in University College. Second Edition, with additions. 12mo. 7s. 6d., cloth.

Morton's Surgical Anatomy of the Principal Regions of the Human Body. 1 vol. royal 8vo., coloured Plates and Woodcuts. £1 1s., cloth.

A Portrait of the late R. Liston, Esq., Surgeon to University College Hospital. Drawn on Stone by GAUCI, from the original by EDDIS. Price 3s. 6d.

PHYSIOLOGY.

Kirkes's Handbook of Physiology. Third Edition. One Vol., small 8vo., with Illustrations on Steel and Wood. 12s. 6d., cloth lettered.

Lardner's Animal Physics; or, the Body and its Functions familiarly Explained. Upwards of 500 Illustrations. 1 vol., small 8vo. 12s. 6d.
 CONTENTS.—General View of the Animal Organization; Bones and Ligaments; Muscles; Structure of the Lower Animals; Nervous System; Circulation; Lymphatics; Respiration; Digestion; Assimilation, Secretion, the Skin, Animal Heat; Senses; Touch; Smell; Taste; Vision; Hearing; Voice; Development, Maturity, Decline, Death.

Lardner's Animal Physiology for Schools (chiefly taken from the "Animal Physics"). 170 Illustrations. 12mo. 3s. 6d. cloth.

MEDICINE.

Pharmacopœia ad usum Valetudinarii Collegii Universitatis Londinensis, Accommodata. 18mo. 1s. 6d., cloth.

Walshe on the Nature and Treatment of Cancer. By W. H. WALSH, M.D., Professor of Medicine in University College, Physician to University College Hospital, and Consulting Physician to the Hospital for Consumption and Diseases of the Chest. 1 vol., 8vo., with Illustrations.

Walshe's Practical Treatise on the Diseases of the Lungs, Heart, and Aorta; including the Principles of Physical Diagnosis. Second Edition. 12mo. 12s. 6d., cloth.

Ballard's Artificial Digestion as a Remedy in Dyspepsia, Apepsia, and their Results. Fcap. 8vo. 1s. 6d.

Ballard on Pain after Food; its Causes and Treatment. 12mo. 4s. 6d., cloth.

Ballard's Physical Diagnosis of Diseases of the Abdomen. 12mo. 7s. 6d.

Jones on Gravel, Calculus, and Gout. Chiefly an Application of Professor Liebig's Physiology to the Prevention and Cure of these Diseases. By H. BENGE JONES, M.D., Cantab., F.R.S., Fellow of the Royal College of Physicians, London; Physician to St. George's Hospital. 8vo. 6s.

Murphy on Chloroform, its Properties and Safety in Childbirth. 12mo. 1s. 6d., cloth.

MATERIA MEDICA.

Garrod's Essentials of Materia Medica, Therapeutics, and the Pharmacopœias. For the Use of Students and Practitioners. By ALFRED BARING GARROD, M.D., Professor of Materia Medica and Therapeutics in University College, London. Fcap. 8vo. 6s. 6d., cloth.

GYMNASTICS.

Chiosso's Gymnastics, an Essential Branch of National Education. By CAPTAIN CHIOSO, Professor of Gymnastics in University College School. 8vo. 1s. 6d.

Chiosso's Gymnastic Polymachinon. Instructions for Performing a Systematic Series of Exercises on the Gymnastic and Callisthenic Polymachinon. 8vo. 2s. 6d., cloth.

